

SPIRIT OF MISSIONS.

BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

Protestant Episcopal Church in the U. S. of America.

All the Bishops of the Church, members *ex officio*,
The Secretaries and Treasurers of the Domestic and Foreign Committees, *ex officio*,
And the following elected Members:

Rev. Henry C. Potter, D.D.	Mr. F. S. Winston.
Rev. H. Dyer, D.D.	Mr. George N. Titus.
Rev. Noah Hunt Schenck, D.D.	Mr. Cornelius Vanderbilt.
Rev. E. A. Hoffman, D.D.	Mr. William Scott.
Rev. William N. McVickar.	Mr. William G. Low.
Rev. George Leeds, D.D.	Hon. Benjamin Stark.
Rev. J. Livingston Reese, D.D.	Mr. Lemuel Coffin.
Rev. J. H. Eccleston, D.D.	Hon. H. P. Baldwin.
Rev. Thomas F. Davies, D.D.	Mr. R. Fulton Cutting.
Rev. James Saul, D.D.	Mr. Joseph W. Fuller.
Rev. William Tatlock, D.D.	Hon. John A. King.
Rev. Geo. Williamson Smith, S.T.D.	Mr. C. M. Conyngham,
Rev. Henry Y. Satterlee, D.B.	Mr. Julien T. Davies.
Rev. Jacob S. Shipman, D.D., D.C.L.,	
Rev. William S. Langford, D.D.	

REV. JOSHUA KIMBER, *Secretary of the Board.*

REV. HENRY C. POTTER, D.D.,
REV. NOAH HUNT SCHENCK, D.D.,
Acting Secretaries. MR. JAMES M. BROWN, *Treasurer,*

FOR FOREIGN MISSIONS,

MR. WM. BAYARD CUTTING, *Treasurer,* 23 Bible House, N. Y.
FOR DOMESTIC MISSIONS, 22 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P. M., on the second Tuesday of December, March, June, and September.

APRIL, 1883.

JEREMIAH C. GARTHWAITE.

ANOTHER member of the Board of Managers, after a long life of usefulness to the Church, has entered into rest. Mr. JEREMIAH C. GARTHWAITE died at his residence in Newark, N. J., on Friday, the 16th day of February.

The Services at his funeral, in Grace Church in that city, on the Monday following, at two o'clock in the afternoon, were attended by a large concourse of Clergymen and laymen, including the Bishops of New Jersey and Northern New Jersey and the Rev. Drs. Potter, Hoffman and Eccleston, the Ven. Archdeacon Kirkby and the Secretary, representing the Board.

A general meeting was held in the school-room adjoining immediately after the Services, when remarks were made by both the Bishops present, the Rev. Drs. Potter and Eccleston, the Hon. Cortlandt Parker, and others, and a Special Committee was appointed to draft and publish a suitable Minute.

Mr. Garthwaite was elected to membership at the first meeting of the Board of Missions under the present constitution, held in Boston in October, 1877, and at the first meeting of the Board of Managers shortly thereafter was assigned to the Domestic Committee, upon which, as upon the Board, he has rendered constant and efficient service, as he did also upon the old Board of Missions, to membership in which he was elected in 1873.

The Minute adopted by the Domestic Committee, and afterward by the Board of Managers, is published on page 165.

ELECTION OF MEMBERS.

At the Stated Meeting of the Board of Managers, held February 13th, the Rev. William S. Langford, D.D., Mr. John H. Shoenberger and Mr. Julien T. Davies were elected to fill the vacancies in the Board caused by the resignations of the Rev. Stephen H. Tyng, Jr., D.D., Mr. Charles R. Marvin and Mr. Howard Potter. They were assigned to duty, the first named upon the Domestic Committee, and the two last named upon the Foreign Committee.

At the time of going to press Mr. Shoenberger's acceptance of this election had not been received.

MISSIONARY CONFERENCES.

THE dates for the Southern Deputation Meetings have been fixed as follows: Charleston, S. C., meeting for Informal Discussion, on the afternoon of March 30th. General Missionary Meeting the same evening. Savannah, Ga.; the members of the deputation will make addresses in the city churches on the morning of Sunday, April 1st; hold a General Missionary Meeting in the evening and a meeting for Informal Discussion the next noon. Jacksonville, Fla.; Meetings, on Tuesday, April 3rd, as in Charleston. Further details of arrangement have been left to the local authorities.

Upon the invitation of the Bishop and the Convocation, arrangements were in progress for a Missionary Conference at Louisville, Ky., to be held this Spring; but, because of the recent disastrous floods and for other reasons, the project has been postponed.

The days selected for the Conference at Albany, mentioned last month, are Tuesday, Wednesday, and Thursday, the 24th, 25th and 26th of this month. At the time of writing we are not able to announce the names of the speakers. This will be done through the Church press.

The Rev. Dr. Kirkby will represent the Board at the Northern Convocation of Indiana, to be held at Michigan City, on the 25th of April.

The Rt. Rev. Drs. C. C. Penick and John A. Paddock, with the Ven. Archdeacon Kirkby, at the request of Bishop Jaggar, have been appointed a deputation from this Society to attend, and speak at, the anniversary meeting of the Woman's Auxiliary, and the Diocesan Convention of the Diocese of Southern Ohio, occurring in the week beginning with the Sunday after Ascension, May 6th. The members of this deputation will meet other appointments in the Diocese just before and after these meetings.

SYSTEMATIC OFFERING PLAN.

IN New York and its vicinity, we know not over how wide a region, there has been—looking back from the present writing—during the last three months an almost unbroken series of stormy Sundays. We doubt not that in that time more than one rector and finance committee, particularly in the country, have seen the offerings of their churches diminish, on account of a condition of things so unfavorable to full congregations and average collections, and have dreaded the quarterly accounting and sighed for fair Sundays.

Those who have suffered anxiety from this succession of unpleasant days, whether Clergymen or laymen, doubtless have been forcibly impressed with

the wisdom of providing such a financial system in their parishes that the parochial revenues should not be seriously impaired by the storms which sometimes darken the LORD'S Day, and keep at home invalids who cannot, and "fair-weather Christians" who will not, attend church in "bad" weather. The revenues are absolutely necessary to meet expenses, which must be paid whether the sun shines or "the clouds drop down the dew." If these persons, responsible for the finances, have been prudent enough to adopt a system such as that to which we have referred, they must have felt lately somewhat of the satisfaction of the wise virgins in the parable, conscious that they had oil for their lamps when they heard the announcement of the bridegroom's approach. Those who have made no provision for rainy days, but have left the parochial money question to impulse and (so to say) to chance, may have wished on Easter-Monday that they had built a fiscal structure so solidly founded that the storms could not undermine it.

This experience of a good many of our Clergy and laity in the last few months presents a timely opportunity for a few words about one of the principles underlying the Systematic Offering Plan; which, in our opinion, only needs to be fully understood in order to become the universally approved method of collection for Missions. Let us state this very briefly.

The wisdom of the wisest of men has said that "a prudent man foreseeth the evil." One of the features which recommends most strongly the Systematic Offering Plan, and one which will contribute as much as any other to that general adoption of the system in this Church which is sure to come, we believe, in due time, is this: that it provides against the accidents of stormy days and many other uncertainties which they may typify.

To guard against this very contingency of unreliable revenues because of the uncertainty whether churches would be full when Missionary appeals were made and collections taken, was, indeed, one of the principal reasons why the advocates of the Systematic Plan urged its adoption upon the Society, and now hope for its general use by the Church. It was and is well known by those who have had experience in procuring money for Missionary support, as well as in parish work, that, as we have suggested, the uncertainties of the weather in their influence upon the total of offerings for a season or a year, are representative of many other variable things. The best Christians and most faithful Churchmen have fluctuating moods and impulses; they are, or they feel, more or less able to give liberally at one time than another; they may be present or absent, for different reasons, when Missionary gifts are asked for in their churches—all these things, and others for whose enumeration we have no space, affecting materially individual and collective contributions.

Under the Systematic Offering Plan, however, these adverse influences are reduced to the lowest point, if not wholly eradicated. Acting according to its rules, the conscientious member of the Church determines upon the *minimum* amount that he will give for Missions, pledges that amount and redeems his pledge when it is due. Leaving out of view the unexpected providential dispensations against which no human foresight can guard, because their disposition is wholly in the hands of GOD, the combined gifts of Christian men

so contributed are entirely beyond the reach of storms and changing moods and presence at, or absence from, public worship on certain Sundays. The revenue that comes from such a source is sure, because it is fixed upon the sure foundation of Christian principle habitually and systematically carried out.

FOR OUR MISSIONARIES TO READ.

A Clergyman in Massachusetts writes a few words which we cannot refrain from reproducing here in order that all our Missionaries, Domestic and Foreign, may see them, thank God, and take courage:

"As I read THE SPIRIT OF MISSIONS myself, and so make a kind of acquaintance with our Missionaries in the field, I find their faith and hope a constant stimulus to my own spiritual life."

ACKNOWLEDGMENTS.

GENERAL OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums from February 1st, to March 1st, 1883.

ALBANY.		NEW YORK.
<i>Stockport</i> —St. John the Evangelist, and St. Barnabas' Chapel, Stottsville.....	25 00	<i>New York</i> —St. Ann's Church.....
CALIFORNIA.		SOUTH CAROLINA.
<i>Anaheim</i> —St. Michael's Church.....	3 50	<i>Statesburg</i> —Holy Cross Church.....
<i>Tustin</i> —St. Paul's Church.....	4 00	
CENTRAL PENNSYLVANIA.		SOUTHERN OHIO.
<i>Harrisburg</i> —Mr. N. F. Shunk.....	14 00	<i>Cincinnati</i> —St. Paul's Church, Woman's Aux- iliary, for Foreign Missions, \$30.74; Domes- tic Missions, \$34.23.....
<i>Lock Haven</i> —St. Paul's Church, (additional)	2 50	(<i>Avondale</i>)—Grace Church.....
DELAWARE.		
<i>Smyrna</i> —St. Peter's Church.....	16 50	TENNESSEE.
KANSAS.		<i>Memphis</i> —St. Mary's Cathedral.....
<i>Manhattan</i> —St. Paul's Church.....	2 50	
KENTUCKY.		VERMONT.
<i>Covington</i> —Trinity Church.....	1 76	<i>Rutland</i> —Trinity Church, Mr. Charles Clement
LONG ISLAND.		
<i>Brooklyn</i> —Mr. William G. Low.....	65 00	VIRGINIA.
MAINE.		<i>Botetourt Co.</i> —Woodville Parish, Trinity Church.....
<i>Saco</i> —Trinity Church.....	6 25	<i>Chesterfield Co.</i> —Manchester Parish, Meade Memorial Church.....
<i>Waterville</i> —St. Mark's Church.....	7 40	<i>Fairfax Co.</i> —Truro Parish, Pohick and Olivet Churches.....
MASSACHUSETTS.		
<i>Malden</i> —St. Paul's Church.....	13 65	WESTERN MICHIGAN.
<i>Medway</i> —Christ Church.....	17 27	<i>Marshall</i> —Trinity Church.....
<i>Milford</i> —Trinity Church, of which S.S., 50cts.	2 00	
	5 43	WESTERN NEW YORK.
MICHIGAN.		<i>Buffalo</i> —Mrs. Henry J. Simpson.....
<i>Grand Rapids</i> —St. Mark's Church	24 70	
MISSOURI.		WEST VIRGINIA.
<i>St. Louis</i> —St. John's Church.....	42 75	<i>Wood Co.</i> —Trinity Parish, Trinity Church ...
NEW JERSEY.		
<i>Mt. Holly</i> —Trinity Church.....	20 00	DAKOTA MISSION.
<i>Trenton</i> —St. Michael's Church	5 21	<i>Rosebud Agency</i> —Church of Jesus S. S.....
<i>Woodbridge</i> — Trinity Church, from Mr. George C. Hance, \$100 (pledge); Domestic, \$5; Foreign, \$5.....	110 00	<i>Miscellaneous</i> —Mites for Missions, "In Me- moriam."
	145 21	*Receipts for the month.....
		Amount previously acknowledged.....
		Total receipts since September 1st, 1882.....
		\$6,829 02

* Divided equally (when not otherwise designated) between Domestic and Foreign Missions, and included in total receipts, pages 176 and 196.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.,	Mr. G. N. Titus,
" Henry C. Potter, D.D.,	" William Scott,
" N. H. Schenck, D.D.,	" H. P. Baldwin,
" T. F. Davies, D.D.,	" W. G. Low,
" J. L. Reese, D.D.,	" Benjamin Stark,
" William N. McVickar,	" John A. King,
" James Saul, D.D.,	" Wm. Bayard Cutting.
" W. S. Langford, D.D.,	

Secretary,
22 Bible House, New York.

Mr. WM. BAYARD CUTTING, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.*

APRIL, 1883.

ACTING SECRETARIES.

By Resolution of the Domestic Committee, adopted November 14th, 1882, the general oversight and direction of the work of the Committee was entrusted, for the time being, to the Rev. Dr. Potter and the Rev. Dr. Schenck as Acting Secretaries. All letters relating to the business of the Committee should be addressed, "Acting Secretaries, Domestic Committee, 22 Bible House, New York."

DEATH OF MR. GARTHWAITE.

At a Stated Meeting of the Domestic Committee, held on Tuesday, March 13th, 1883, the death of Mr. Garthwaite was formally announced, and the following Minute was unanimously adopted and ordered to be placed upon the records and printed in THE SPIRIT OF MISSIONS.

MINUTE.

The members of the Domestic Committee are called upon to recognize a fresh breach in their number which has been made by the death of Mr. Jeremiah C. Garthwaite. Mr. Garthwaite, though long identified with the work of the Church in its largest and most generous spirit, only became connected with this Committee upon his election to the Board of Managers at the General Convention of 1877; but no one of those who had been longest associated in its work gave to it more constant attention or a warmer interest. Mr. Garthwaite brought to the service of the Committee a mind trained in habits of business exactitude, and a heart warmed with love to the Church of his affections. To that Church in other relations he had given himself, his time, his means, with a generosity rarely equalled, and in the same spirit he gave himself, when called to care for them, to the wider work of Domestic Missions. Singularly quiet and unobtrusive, his clear insight, sound judgment and patient scrutiny were of eminent service. He did whatever was assigned to him with thoroughness and fidelity, and though he did not forget the necessity of regulating the financial administration of the Committee's work by business principles, his application of those principles was always suffused with a spirit of conspicuous tenderness and consideration for the Missionaries

of the Church. To soften the hardships of these, to cheer and encourage them in their work, was a desire which was always uppermost in his mind. In their personal relations with him, the Committee will miss his kindly, though quiet, bearing, his consistent and invariable devotion to the Church's highest interests, and his Christian example of uprightness and integrity. He was one of those whose clear and stainless record is an enduring witness to the influence of the Gospel and the teachings of the Church.

A DISAPPOINTMENT.

THE following letter will partly explain itself. It is due to its honored and beloved writer that it should be inserted here, with a brief narrative of the circumstances which gave occasion for it.

At the first meeting of the Board of Managers, after the death of Dr. Twing, the subject of chief importance which presented itself to the members of the Board was the election of his successor. It was naturally expected that the Domestic Committee would submit a name which would receive the approval of the Board, to be signified in the choice of the person named to the office of Secretary of the Domestic Committee. From an early day the thoughts of the Committee had turned with singular unanimity to the Rev. Dr. George Leeds, Rector of Grace Church, Baltimore. It was felt that his large experience, his winning Christian character, his clear and sound judgment, and his eminent position in the Church would warmly commend him to the confidence of Churchmen everywhere as the successor, in the work of the Domestic Committee, of its late lamented Secretary.

According to the By-laws of the Board of Managers, it is necessary that nominations to fill any vacancy should lie over from the meeting at which they are made to the next following regular meeting. But it was felt to be so important to secure the services of Dr. Leeds that an informal vote of the Board of Managers approving his nomination in advance was asked for, in order that he might be assured of the very earnest desire that was felt for his services, and that the Church might have evidence of the Board's anxiety to secure the most competent successor to Dr. Twing. The result of this informal vote was an expression so cordial and unanimous as not to be mistaken, and it was earnestly hoped that it would not be without its effect in leading Dr. Leeds to accept the appointment of Secretary of the Domestic Committee.

The letter which follows will indicate that this expectation is destined to be disappointed. We shall not undertake to anticipate the deep and widespread regret with which it will be read, but we are sure that we express the mind of the whole Church when we venture to convey to the beloved writer the assurance of our sincere sympathy with him in view of the personal reasons in the condition of his own health which co-operate with others to deprive the Church of his services.

171 PARK AVENUE, BALTIMORE, March 6th, 1883.

TO THE BOARD OF MANAGERS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

FATHERS AND BRETHREN:

Simply to ask for a withdrawal of my name from the list of nominations made at your last meeting, to fill the vacancy occasioned by the death of the lamented Dr. Twing, will not meet, I am sure, what may be reasonably expected at my hands in response to

your proceedings on that occasion. And yet as no record appears upon your Minutes of any other action in respect to myself beyond that of a simple nomination, I am not a little embarrassed in being obliged to recognize the very unusual, though informal, vote, by which that nomination was seconded at the time and unanimously concurred in—a tribute as unexpected as it was undeserved, and the most gratifying expression of confidence and esteem I have ever received from the Church. I needed no such testimony to impress my duty, though it had great weight, or to enhance my estimate of the high and important position to which you have sought to advance me. You will remember the frankness and earnestness with which I stated to you then that obstacles of a seemingly insurmountable kind stood in the way of my acceptance; to which has since been added a revelation of weakness, an incipient break in my hitherto vigorous and elastic constitution, that as with the finger of Providence points unmistakably to my duty not to attempt any new and weighty responsibility, to which I am not likely to be equal, with impaired ability both for action and endurance. Under this change of circumstances, I feel very confident that your own decision will accord with mine, and that I have neither to decline nor to anticipate an election when in due order of time it can be legitimately made.

I am, Right Reverend Fathers and dear Brethren,

Your truly obliged, humble servant,

[Signed.]

GEORGE LEEDS.

ANXIETY.

To the managers of religious societies, no less than to those who direct business enterprises, there will come seasons of anxiety and fear; and notwithstanding every effort to prevent them, financial depressions will occasionally occur, causing much anxious thought and care. When they appear every prudent man will consider well how they may best be met and overcome. It is with much regret that we have to state that, in the finances of the Domestic Department of our work, such a period is now upon us.

We write not this in the spirit of alarm, but to urge our friends to greater diligence and prayer. The work is the LORD'S, and His are the silver and the gold, and we believe that He will open the hearts of His people, to bring yet larger offerings unto His treasury. We love best to tell in these pages of the onward work of the Church, of her trials and triumphs, her advances and successes, that the hearts of the faithful may rejoice and give thanks. But it pleases God to use human agency in this Divine mission, and this human agency involves money, and the machinery for raising it. We must, therefore, as occasion requires, dwell upon this more human side of the work also. Such an occasion seems to be the present.

Most of our readers will know that the fiscal year of the Board ends with the first of September. More than six months have therefore gone, and we are anxious that our friends should know our relative financial position.

The appropriations for the year are \$185,550. At the beginning of the year the balance in hand was \$33,201.90, and the past six months have brought us only \$67,044.26, leaving a balance of \$85,303.84 to be raised—a sum far too large to be left for the last half of the year, and the half not usually fruitful in large offerings. This is in itself grave enough, but it will appear still more significant if we compare the figures for the same period of last year.

The appropriations for 1881-2 were \$177,750, with a balance at the beginning of the year of \$13,260.24; and the receipts of the first six months ending February 28th, 1882, were \$82,611.35, more than half the amount, leaving only \$81,878.41 for the last half of the year. These figures will speak for themselves, and as we look at them the question comes, why this difference?

And the question is not easy to answer. It is from no commercial depression, or want of outward prosperity. Trade and commerce were never more prosperous than now. Neither is it from a want of sympathy in our work. The Missionary work of the Church was never more valued than it is to-day, and new parishes are coming to our aid in almost every Diocese. What, then, is the cause of the falling off?

It may be the removal of the dear and honored Secretary, whose loss is so deeply felt. It may be the unusually bad Sundays we have had since this year began, affecting, as we know they do, the offerings in so many churches. And it may be from the lack of personal interest the Rectors take in the matter. We know of several instances where the Rector of the parish was himself deeply in earnest, where the offerings have been this year larger than ever; and we know of instances also where the Rectors have not taken the matter fully to heart, when the offerings did not amount to more than half of those of last year.

Brethren, we affectionately and earnestly look to you for help. Personal influence lies at the bottom of everything worth doing that was ever done on the earth. It would require no gigantic effort to double the sum required by next September. And how that would lighten the responsibilities which press so heavily upon the hearts of Secretaries and Treasurer! How it would give extension to our work so greatly needing it. Brethren of the Clergy, try it. Ask your people for half as much again as they have given, and it will be done. All that we need is a determined and prayerful effort. What has been done in some parishes, by the energy of single individuals, proves what might be done in others. Let us all pray for more consecration to this blessed cause, and for a grateful heart that will yield back to God according to that which He bestows upon us.

VISIT OF TWO LAYMEN TO THE NIOBRARA MISSION AND SOME OF THE RESULTS OF THEIR VISIT.

Two gentlemen of Philadelphia—Herbert Welsh, Esq., and Henry S. Pancoast—made a visit in June and July last to the Niobrara Mission, and reached conclusions regarding the value of the Niobrara Mission and the dire need of the Indian and the hopefulness of efforts in his behalf, which were so warm and emphatic that each has found it a relief to express his convictions in a pamphlet. The pamphlets are full of interesting glimpses of Indian life and rich in judicious reflections on the Indian question, and are well worthy of perusal.*

Mr. Welsh has, for the present at least, dismissed the cares of his profession, and is devoting his time and talents to the advocacy in public addresses of the work of the Indian. This he does with great vigor and persuasiveness, and his speeches have met with marked acceptance.

Writing of the Lower Brûlé Mission, Mr. Pancoast says :

I was the guest of the Rev. Luke Walker, the Indian clergyman at Lower Brûlé. It was Sunday, and a day of wonderful and quiet beauty. I heard with peculiar feel-

* They may be had gratis of their respective authors—Herbert Welsh, Esq., West Walnut Lane, Germantown, Philadelphia, and Henry S. Pancoast, Esq., 416 Walnut street, Philadelphia.

ings the sound of the church-bell among those lonely hills. I watched with great interest the Indians assemble for Service. Many of them came in wagons, the gay scarlet and plaid shawls of the women fluttering picturesquely in the breezy sunshine. Most of the men were on ponies, dashing and wheeling over the hills with a peculiarly Indian recklessness and grace.

It was not long before the church was filled with a devout and attentive congregation. It was not a scene to be forgotten. The church, small but perfect in its appointments. The clear stillness and sunshine. Two Priests, a white man and a Sioux, kneeling together at the altar. The wonderful reverence and earnestness of these people of a despised race. The strangeness of hearing the Episcopal Service in the soft, musical Dakota, or some familiar hymn tune sung to strange words.

Of the Missionaries Mr. Welsh writes :

We met in the remote wilderness Christian men and women, in many cases persons of great refinement and cultivation, of earnest zeal and sympathy with their work, who were manifest centres of life and progress, and were worthy of every private and public encouragement as the benefactors of society and of the State.

Of the boarding schools he says :—

We were as much struck by the character of the teachers as by the quickness or docility of the children under their charge. A thoroughness of discipline, joined to a steady enthusiasm for the cause, seemed to characterize all whom we met, and to account for the wonderful success with which their labors have already been rewarded.

Later, he remarks upon

The superior qualities of the earnest Christian women who have them in charge—women who have brought into their field of labor a devotion to their work, and an enthusiasm and wisdom in its performance which has already reaped a fair harvest, and which promises one still more bountiful in the future. With more than human fortitude and unswerving determination, they have led a so-called forlorn hope into the wilderness, and as objects of pity, contempt or derision have gone far towards solving a problem which the world calls insolvable.

And Mr. Pancoast writes :

Of the schools, I wish I could say all that they deserve. Besides the Government schools, which in some reservations are doing much good work, I visited a number of Church schools. The design and working of these schools is beyond all praise. Besides religious instruction and

the ordinary English studies, the girls are taught sewing, cooking, and all the branches of housekeeping, while the boys make their own beds, chop wood, take care of the horses, and learn to farm. The value of their thus learning to work with their own hands is inestimable.

Of the children at these schools I scarcely know how to speak. I can, perhaps, say nothing better than that they are *children*. The recollection of them is one of unmixed tenderness and delight. They are so happy, so funny, so bright, so childlike, so affectionate, so lovable, I believe the most dogmatic and uncompromising advocate of Indian extermination would forget in their presence all his theories about the ineradicable cruelty and treachery of the race.

As one of the good results of the visit of these gentlemen, there has been formed in Philadelphia an association of gentlemen, of which Wayne MacVeagh, Esq., late Attorney-General of the United States, is President, called "The Indian Rights Association," whose object is "to secure to the Indians of the United States the political and civil rights already guaranteed to them by treaty and statutes of the United States."

Another practical result of the visit of these gentlemen has been the securing of a decision from the Secretary of the Interior of an order which overturns a ruling of the Land Office, which has been most prejudicial to the welfare of a large number of deserving Indians, and which has been consistently maintained by the Land and Indian Offices for years past as the only tenable view of the case, notwithstanding the earnest representations of Bishop Hare and other friends of the Red Man. The Indians concerned are the Santees, familiar to many Churchmen as the people among whom a Mission of our Church and one of our admirable boarding schools (St. Mary's) are situated. As long ago as 1877 these Santees drew up and pressed upon the attention of the Government the following petition :

TO THE PRESIDENT OF THE UNITED STATES :

Ten years ago you placed the Santee people and Wabashaw (one of their chiefs) in Knox County, Nebraska, and we are now competent to carry on the work you bid us learn to do. But we are not yet participants in the laws of Knox County; and therefore we pray the President that, since we are satisfied with this country, he would help us to secure, like white men, 160 acres each by paying homestead entries thereon.

We Dakotas are now able to do the work

of citizens. Some of us are now Ministers, some teachers, and some have gone as Missionaries to the wild Indian tribes. Some are also carpenters, some blacksmiths, some sawyers, some millers, and others farmers. All these kinds of work we are now able to do. Therefore we ask the President to secure all this to us, and grant this our prayer.

(Signed by 136 men and two women in the presence of the United States Agent and Missionaries.)

In an article on the subject, the New York *Tribune* of date 28th truthfully said :

The treaty of 1868 offered to insure to each Santee Sioux who should adopt civilized modes of life, and who should prove his ability to farm land, a patent for his land, such as would be granted to any white settler on application.

The Santee Sioux so eagerly desired civilization that they resolved to make the necessary sacrifice. "They stood as a defence for five years between the whites and the wild Sioux," says the Missionary ; "it is owing to them that not a drop of white blood was shed." This was in 1869. For fourteen years they have persevered. They have built comfortable houses, and live happily and peacefully together. They have made themselves what it is the professed aim of the Government to make every Indian : self-supporting producers, civilized Christians. Yet the patents which were solemnly promised to them as soon as their ground was under cultivation, and for which they paid so enormous a price, have been refused to them until the present time. Every one of these men has worked his ground during these fifteen years, knowing that he could be driven out without a day's warning at

the whim of the agent or an official at Washington.

The patents were refused on the ground that though the provisions of the treaty were explicit, they were not in "workable" shape, and could not be put into operation without legislation, which Congress never took the trouble to make. Meanwhile legislation of a very different kind, however, was proposed. It is almost incredible, and yet in 1879 a bill was presented in Congress (happily unsuccessfully) "providing for the appraisement and sale of the farms of the Santees, and requiring the Secretary of the Interior to at once cause the Santee tribe to be removed ; and this bill was backed by a resolution of both Houses of the Legislature of Nebraska."

Light seems, however, to have broken in upon this dismal scene at last. Through the efforts of Mr. Herbert Welsh, backed by the influence of his father, the Hon. John Welsh, and others, the Secretary of the Interior has been led to give his personal attention to the case. He has taken a different view of it from that of his predecessors and of his subordinates. He has reversed the decision of the Commissioner of the Land Office, and ordered a patent to be issued to one Daniel Graham, a Santee member of our Church, whose application for a title to his farm has been pressed as a test case. "It is pleasant to record," says the *Tribune*, "such an act of justice, however tardy." One cannot but wish that Alexander had appeared upon the scene sooner, and long ago cut the Gordian knot.

LETTER FROM BISHOP DUNLOP.

LAS VEGAS, NEW MEXICO,
March 2d, 1883.

REV. AND DEAR BRETHREN:

PERHAPS in the past I have been remiss in not making known, in the pages of THE SPIRIT OF MISSIONS, the needs of this Jurisdiction, but I felt that, being one of the newest of the Missionary Bishops, the proper thing to do was to toil on quietly and patiently until the results, if satisfactory, might bring the work to the notice of the Church.

In the past six months, however, I have received only \$46, as "Specials." In this state of things, I wrote to my dear friend and Consecrator, the Bishop of Minnesota.

It was a relief to open my heart to him, knowing I would receive in return his sympathy and prayers.

He replied, "One reason people care so little about Missions, is, they know so little about Missions. Tell the story, and keep telling it. By and by they will see you believe in this work, and they will believe also."

Following this advice, I will now state briefly some of the work already accomplished, and the present most pressing needs.

The only church consecrated in the Jurisdiction is St. Paul's, Tombstone. It cost a little over \$5,000, and is entirely paid for. It is built of adobe, and is very pretty and church-like.

The people in Tombstone have also a small parsonage. Towards both they received through me \$700. The work there has been a complete success. Beginning after three other religious bodies had their churches built, we have now the best church, the largest congregation, and our Missionary receives from the people a larger share of his support than any other Minister in the place.

In Santa Fe we have built a beautiful stone church, costing so far \$7,000. Of this I was able to give \$1,000. It is still unfurnished, except with rude benches; and will remain so, until we can raise the money, as we must not go in debt. The Rev. Mr. Meany, who came here on account of weak lungs, is gaining his strength rapidly, and is most acceptable to the people. The people contribute towards his support, by a great effort, \$1,200 a year. The greatest need here is a small rectory on the church lot, to save \$30 a month house rent.

In Las Vegas we have built a very comfortable rectory, at a cost of \$2,500, on which there is a small debt, which the ladies have undertaken to pay off. The rectory could not have been secured but for the generous gift of \$500 from Dr. Saul.

The Mission at Albuquerque, in charge of the Rev. Mr. Forrester, has built a very handsome stone church, on which there is a debt of \$3,000. This debt is carried by five gentlemen, who have made themselves responsible for it; but as they have already contributed very liberally, I would be glad,

if it were in my power, to give them some relief. I have given Albuquerque directly only \$300.

In addition to these three new churches and two rectories, we ought to build at once churches in Tucson, Deming and Silver City. Tucson and Deming will need considerable help, but Silver City can build without any outside aid.

Rents here are so high that a small rectory is almost indispensable everywhere if we look for permanent and solid work.

The immediate needs, then, are three churches—for one of which we ask no help—and four or five small rectories.

In every place where we have worked steadily for any considerable time the Church has advanced rapidly to the front. Our Missionaries, I believe, in every instance receive more from the people than any others, and the three churches already built are the best in the respective towns, though erected with much less outside assistance.

Having done so much for ourselves and so many excellent openings for establishing the Church presenting themselves, is it unreasonable to ask for our fair share of the offerings of Churchmen?

I should add that in five places, where we have not yet built, I have secured valuable Church property, partly by purchase, but mostly as a gift.

GEO. K. DUNLOP,
Missionary Bishop of New Mexico and
Arizona.

LETTER FROM BISHOP BREWER.

HELENA, MONTANA,
February 9th, 1883.

MY DEAR FRIENDS:

A MISSIONARY Bishop ought always to be glad to write a letter for THE SPIRIT OF MISSIONS, for he has always something to say which he wishes its readers to hear. But now he must write without placing Dr. Twing's name at the head of the letter, and he cannot do that without sadness and tears. That name now belongs to the roll of the Saints at rest in the Paradise of God. His work on earth is done. We remain to carry on what he planned to do for the Kingdom of our LORD. It matters not what comes, joy or sorrow, prosperity or adversity, life or death, we are to work on

as he wrought while he lived on earth, doing all for the LORD JESUS CHRIST, and trusting all to His mercy and love.

The past few months have been a trying time for the work in Montana. A year ago the Rev. H. E. Clowes, who was general Missionary for a field larger than any New England State, was obliged to give up his work on account of ill health. I have not been able so far to fill his place.

In June, 1882, the Rector of the parish in Helena, who was doing good and most faithful work, felt obliged to leave and go back to an Eastern home. For six months the parish was without a Rector, and suffered greatly from the vacancy, but with January, 1883, a new Rector came, and the

prospect for growth and advancement is now better than ever before.

In August last I succeeded in getting a Missionary for the great Yellowstone Valley, with headquarters at Miles City. He seems to be a faithful workman; has built a Chapel at Miles City, and started a parish school in it, and begun Missions at Glendive and Billings. I could not ask for a better promise for the future.

In October I ordained Deacon Sydney D. Hooker, who will work in the vicinity of Helena, and partially supply the loss of the Rev. Mr. Clowes.

In November I secured the services of the Rev. Andrew D. Drummond for work in Beaverhead County, where we had no resident Clergyman. I hear that he is true, faithful and earnest, and is doing well the work that he came to do.

So far there was a loss of two to our working force, and a gain of three to the numbers of our Clergy, but on December 1st the Mission at Butte became vacant by the removal of the Rev. C. O. Tillotson to California; and on January 1st the Rev. H. C. Hutchings left us to go back to the Diocese of Albany. I am sorry to lose both these men, but I can not blame them for going. They were faithful and conscientious in their work, and only gave it up in the way of duty.

The Rev. Mr. Blackiston, of Fort Benton, will take charge of the combined work of Mr. Tillotson and Mr. Hutchings on the 1st of March, and the Rev. John Gray,

from Colorado, will succeed Mr. Blackiston at Fort Benton.

Thus, after a year's struggle to enlarge the work and increase the working force in Montana, our numbers will remain the same as at the beginning. It is an up-hill fight. For nearly five months I have been engaged in supplying the places of those who have gone away, and in trying to keep alive work that once gave promise of life. I am "cast down, but not destroyed." I do believe that the promise is now greater than ever before.

But I want help, and help does not come. I want two or three additional Missionaries, but I dare not write and try to find them, fearing that I cannot support them if they come.

I have no thought of building cathedrals; I dare not think of hospitals or schools. I only wish to care for the sheep that are scattered abroad without a shepherd. The Board of Missions do all they promise and all they can do for Montana. But look over the list of "Specials," and you will see that Montana is named in very few of them.

I want to do all the Church wishes to have done in Montana. As far as my own efforts are concerned, I will do all that can be expected. But helpers are needed, and helpers cannot be had except means are provided to make them to live. Montana is Macedonia; and Macedonia is calling for your help. Faithfully yours,

L. R. BREWER.

OUR MISSIONARY TO THE SHOSHONES.

BISHOP SPALDING sends us the following: The Rev. J. Roberts, recently appointed by his Bishop as Missionary to the Shoshone Indians, in Wyoming, left Pueblo for his post the 1st of February. His purpose was to attend a Convocation in Laramie City, January 1st and 2d, and to spend the following Sunday at Rawlins, so as to take the stage at Green River on Monday. The severest snow-storm known for years was prevailing in Wyoming during these days. The Bishop was snow bound forty-eight hours between Cheyenne and Laramie, so that he could not communicate with Mr. Roberts to prevent his starting. He did start, however, for it is characteristic of him to do what he undertakes re-

gardless of all dangers. He has just been heard from, and we make a short extract from his letter.

SHOSHONE INDIAN AGENCY,
February 14th, 1883.

MY DEAR BISHOP:

I reached here safely last night, after a trying journey of eight days from Green River. At the end of my first day's ride I found that ahead two coach drivers and a passenger were frozen to death, and three others badly frost bitten. I afterwards saw some of the sufferers, and buried one of the drivers in the snow. I have reason to be thankful for having arrived at my destination in safety. My travelling expenses and delays amounted to much more than I an-

ticipated. I shall be very glad of Prayer Books, and Sunday-school papers, and books, music-books and an organ. As soon as I am settled and learn the position of affairs here I shall write at greater length.

Believe me, dear Bishop,
Your obedient Servant,
J. ROBERTS.

Later the following letter was received:

SHOSHONE AGENCY,
March 1st, 1883.

MY DEAR BISHOP:

Am very glad to hear that the Prayer Books and Hymnals are on the way. I shall write to Rawlins and have them sent on here with my trunks as soon as the road is open. We are greatly in need of them and of Sunday-school material. I have sent East for illustrated cards, wall rolls, etc., and shall write about Sunday-school papers and registers. I should like to get Bibles as well.

I have hitherto been holding Services in one of the houses at the Agency. The attendance is good, both of whites and Indians. I speak to the latter after Service through an interpreter. I visit them also in their tents. Most are out hunting (they are expected into camp towards the end of the month). The old people and a few other families are at the Agency. They often come in to see me. Whenever I have the opportunity I speak to them on religious matters. Henry, the little boy you baptized, interprets to the Arapahoes for me. He is a very bright and good little fellow. We are daily expecting the return of four of the Indian boys from Carlisle. They have been there about two years. I shall try to keep them here at the Agency with me if possible; it would be a great pity if they should return to the tribe and their old ways again. Their health is not very good away from these mountains; three out of the thirteen

who went East have died. I believe had we a school here they would all return. Dr. Irwin is very enthusiastic about it. He believes it would be a good centre point, and that children from the neighboring tribes would come in. The Roman Catholics are wide awake to the importance of the work here. They are very quiet about it, but I am told that they intend coming in force in Spring, and will build schools and accommodations for 200 children, if they can get permission to do so. Dr. Irwin is making every effort to have a Government School built. That would keep them away. He says the Government is favorable, and he is sanguine of success. I hope it will be done without delay.

How I wish we had funds to put up a neat chapel, which might in the meantime be used as a day school as well. I saw Washika the other day and spoke to him about my work here; he was quite pleased and promised his influence with his tribe, but seemed to think that unless a suitable building be provided my chances of success with his people were small. What shall we do? Shall we make a special appeal through some church paper? I am afraid I could not draw it out in good shape. I should have written before, but I have been waiting to learn the true state of things and to know what was needed. Dr. Irwin thinks, as I do, that a church is necessary. It should be built near the future school. It would cost about \$1,500. Dr. Irwin says he can get an organ. There is a great work to be done here, and with God's blessing we are going to succeed.

With kindest remembrances to your family, I am, your obedient servant,

J. ROBERTS.

For such a man surely nothing really needed for his work will be lacking.

THE SELWYN MEMORIAL CHURCH.

JACKSONVILLE, FLORIDA,
February 26th, 1883.

THE readers of THE SPIRIT OF MISSIONS may remember that dear Dr. Twing was much interested some years ago in a plan to establish in this place a model church and parish for the colored people.

A plan for a large church building was

drawn by a well-known architect of New York City; a soul-stirring appeal was issued for means to put the work in running order, and earnest was the prayer that a "Selwyn" might be found to take charge of and push on this much needed church for colored people.

The means to establish such a work as

the appeal described were not obtained ; the extensive plan for church building could not be carried out, and although a worthy Clergyman offered his services, who might have proven a "Selwyn," the work had to be given up. A sufficient sum, however, was collected to buy a lot, which since then has doubled itself in value. Whether this sum was obtained by the individual efforts of some person interested in the work I do not know. I can not even say whether it was given in answer to the appeal, but I can say that \$1,300 or \$1,400 was put in Bishop Young's hands for the work. He has managed it most judiciously ; and now, as an evidence of his most exquisite taste, sound sense and practical ideas, we have the prettiest little church in Florida. It is a gem. Everybody is delighted with it.

By the Bishop's directions I came here in December, and at once began to examine the field with regard to collecting a colored congregation for the new church.

I commenced by visiting from house to house, trying to create an interest in the minds of the colored people.

After getting pretty well acquainted with a large number of these, I called a meeting to see what they would do towards supporting a Missionary. A respectable number attended the meeting; thirty-five heads of families promised to give \$250. The church was opened for Service one week ago last Sunday. The first Service was largely attended, the church being nearly full. I never saw a more reverent congre-

gation, nor have I ever heard more hearty responses and singing.

Since then I have had seven Services, some of them week-day Services, which have been remarkably well attended. I have established a Sunday-school, and formed a Confirmation class of five persons. All this within a week's time.

This is the grandest field for church work for colored people with which I am acquainted in the South. There are 7,000 colored people here. Many of them have been brought up in the Church of England at Nassau. They are the best educated black people I have ever seen. I have seen but one black man at church who did not take his Prayer Book and go through the Service intelligently and devoutly.

Large numbers of young men and women from the North are here, waiting at the numerous hotels and boarding houses. Some of them are Church people; they are above the average colored men in education and intelligence.

My work should be a success. Our funds are exhausted. There are no windows in the building, no chancel furniture, and we have no organ. We have nothing but the church and these intelligent colored people of very moderate means. \$200 will buy the windows ; \$150 will furnish the chancel ; \$100 will pay for an organ. Who will help us ?

Yours faithfully,
BROOKE G. WHITE,
Lay Missionary.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, WM. BAYARD CUTTING, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from February 1st, 1883, to March 1st, 1883.

FOR DOMESTIC MISSIONS.

ALBANY.				
<i>Green Island</i> —St. Mark's Church.....	6 55	<i>East Haddam</i> —St. Stephen's Church, Mite Chest	22 18	
<i>Carbondale</i> —Trinity Church.....	27 52	<i>Essex</i> —St. John's Church.....	3 50	
<i>Columbia</i> —St. Paul's Church	3 94	<i>Middletown</i> —Church of the Holy Trinity	100 00	
<i>Leacock</i> —Christ Church.....	2 25	<i>New Haven</i> —Grace Church	24 00	
<i>Nickels' Mines</i> —Grace Church.....	2 45	<i>Sandy Hook</i> —St. John's Church	6 43	
<i>Paradise</i> —All Saints' Church.....	6 74	<i>Southport</i> —Trinity Church	15 80	
<i>Mite Chest</i> 13,369	6 92	<i>Stratford</i> —Christ Church	15 00	
		<i>Westport</i> —Christ Church, Mite Chest	12 52	
				210 43
	49 82			
<i>CONNECTICUT.</i>				
<i>Brooklyn</i> —St. Paul's Church.....	11 00	<i>FRANCE.</i>		
		<i>Nice</i> —Church of the Holy Spirit.....	1 00	

GEORGIA.	
<i>Rome</i> —St. Peter's Church.....	9 58
ILLINOIS.	
<i>Galena</i> —Grace Church, Mite Chest.....	9 31
<i>Rockford</i> —Emmanuel Church	80
KENTUCKY.	
<i>Louisville</i> —Christ Church.....	10 11
LONG ISLAND.	
<i>Astoria</i> —Mrs. A. E. Smallwood.....	10 00
<i>Brooklyn Heights</i> —Grace Church, of which from Mite Chest, through Woman's Auxiliary, \$2.16.....	905 93
<i>St. Mary's Church</i>	3 00
<i>College Point</i> —St. Paul's Church, Mite Chest	2 00
<i>Flushing</i> —St. George's Church.....	36 21
<i>South Oyster Bay</i> —Mrs. H. P. Wilcox.....	10 00
<i>St. Johnslund</i> —Church of the Testimony of Jesus.....	25 00
MAINE.	
<i>Gardiner</i> —Christ Church.....	995 14
MARYLAND.	
<i>Baltimore</i> —St. Barnabas' Free Church.....	172 76
<i>Georgetown</i> —St. John's Church.....	56 93
<i>Sharpsburg, Washington Co.</i> —St. Paul's Church.....	3 32
<i>Upper Marlboro</i> —Trinity Church.....	8 36
<i>Washington</i> —Church of the Ascension.....	108 04
Church of the Incarnation, Mite Chest.....	6 00
<i>St. John's Church</i>	15 82
<i>Washington Co.</i> , <i>Laypens Cross Roads</i> —St. Mark's Church, of which from Mrs. Gunn's Mite Chest, \$1.03.....	11 74
MASSACHUSETTS.	
<i>Fall River</i> —St. John's Church.....	382 97
<i>Longwood</i> —Church of Our Saviour, through Woman's Auxiliary, for salary of Sister Eliza.....	4 25
<i>Milford</i> —Trinity Church, Rev. S. Edwards.....	5 00
<i>Salem</i> —Grace Church	50 00
<i>St. Peter's Church</i>	41 29
<i>Worcester</i> —All Saints' Church	93 00
	63 15
	211 69
MICHIGAN.	
<i>Brooklyn</i> —Mrs. A. P. Cooke.....	10 00
<i>Detroit</i> —St. John's Church.....	50 00
MINNESOTA.	
<i>St. Paul</i> —Christ Church S. S.....	60 00
MISSOURI.	
<i>St. Louis</i> —Christ Church, of which from S. S., \$3.57	16 21
Church of the Holy Communion.....	103 57
	26 50
NEBRASKA.	
<i>Omaha</i> —Trinity Cathedral (Brotherhood).....	130 07
NEW HAMPSHIRE.	
"K.".....	25 00
NEW JERSEY.	
<i>Beverly</i> —St. Stephen's Church.....	15 00
<i>Newark</i> —Grace Church.....	35 00
	50 00
NEW YORK.	
<i>Newburgh</i> —St. George's Church, of which for Western Missions, \$100; Chinese in this county, \$2.....	179 89
<i>New York</i> —Church of the Ascension, Woman's Association, for Women Helpers in Domestic field, of which from Mrs. C. A. Peabody, \$10.....	6,057 80
Grace Church, additional, of which for Church and Educational work in the Missionary Jurisdiction of Utah, \$1,000.....	420 64
Church of the Holy Communion.....	5 00
<i>St. Ann's Church</i> , additional.....	12 00
NORTH CAROLINA.	
<i>Leakesville</i> —Through Woman's Auxiliary, Mite Chest, 50 cts., Mite Chest 17,856, "In Memoriam R. S. M.", 75 cts.....	12,069 98
NORTHERN NEW JERSEY.	
<i>Belvidere</i> —Zion Church.....	1 00
<i>Jersey City</i> —St. Matthew's Free Church, Mite Chest.....	5 62
<i>Morristown</i> —Church of the Redeemer, Mrs. Buttolph.....	10 00
	23 64
	26 89
OHIO.	
<i>Hudson</i> —Christ Church.....	2 00
OREGON.	
<i>Portland</i> —Trinity Church.....	44 25
PENNSYLVANIA.	
<i>Jenkintown</i> —Church of Our Saviour.....	92 78
<i>Philadelphia</i> —Christ Church, Mite Chest 8,750, \$4.....	304 00
Church of the Holy Trinity.....	1,689 20
Memorial Church of the Holy Comforter, (West)—St. Andrew's Church.....	68 84
(Frankford)—St. Mark's Church.....	35 51
(Mt. Airy)—Grace Church.....	85 00
	21 56
	2,296 89
QUINCY.	
<i>Geneseo</i> —Trinity Church	2 45
RHODE ISLAND.	
<i>Providence</i> —All Saints' Memorial Church.....	118 05
Grace Church	73 58
<i>St. John's Church</i>	654 74
	846 87
SOUTH CAROLINA.	
<i>Charleston</i> —St. Andrew's Church, Colored Congregation.....	11 25
SOUTHERN OHIO.	
<i>Cincinnati</i> —St. John's Church S. S	10 21
<i>Hillsboro'</i> —St. Mary's Church.....	5 00
<i>Zanesville</i> —St. James' Church.....	12 50
	27 71
TEXAS.	
<i>Galveston</i> —Mite Chest 25,725, Mrs. A. B. Crane, \$8; Mrs. A. R. Moller, Mite Chest 25,729, \$2.....	5 00
<i>Waco</i> —St. Paul's Church.....	7 00
	12 00
WESTERN MICHIGAN.	
<i>Baldwin</i> —St. Martin's Mission.....	1 45
<i>Traverse City</i> —Grace Church.....	3 00
	4 45
WESTERN NEW YORK.	
<i>Albion</i> —Christ Church.....	10 00
<i>Angelica</i> —St. Paul's Church.....	2 00
<i>Batavia</i> —St. James' Church.....	110 32
<i>Brockport</i> —St. Luke's Church.....	6 41

ACKNOWLEDGMENTS.

<i>Buffalo</i> —Church of the Ascension	10 47	<i>Hydesville</i> —St. James' Church	1 35
St. Paul's Church, Mite Chest	40 88	<i>Island Pond</i> —Christ Church	63
3 Mite Chests	4 00	<i>Jericho</i> —Calvary Church	03
Trinity Church	123 51	<i>Milton</i> —Trinity Church	25
<i>Canandaigua</i> —St. John's Church	21 00	<i>Montgomery</i> —Union Church	56
<i>Danville</i> —St. Peter's Church, of which from Ladies' Missionary Society, \$5.36	8 36	<i>Newport</i> —St. Mark's Church	37
<i>Corning</i> —Christ Church	8 00	<i>Northfield</i> —St. Mary's Church	75
<i>Dunkirk</i> —Rev. P. P. Kidder, Family Mite Chest	2 00	<i>Poultney</i> —St. John's Church	1 87
<i>Fredonia</i> —Trinity Church	4 35	<i>Randolph</i> —Grace Church	66
<i>Geneseo</i> —St. Michael's Church	4 08	<i>Richford Mission</i>	31
<i>Geneva</i> —St. Peter's Church	16 27	<i>Rutland</i> —Trinity Church	28 74
<i>Hammondsport</i> —St. James' Church	4 00	<i>St. Albans</i> —St. Luke's Church	2 59
<i>Honeoye Falls</i> —St. John's Church	2 88	<i>Shelburn</i> —Trinity Church	84
<i>Lockport</i> —Christ Church, Mite Chest	4 23	<i>Sheldon</i> —Grace Church	1 33
<i>Lyons</i> —Grace Church	11 04	<i>Union</i> —St. Paul's Church	3 92
<i>Medina</i> —St. John's Church	2 84	<i>Vergennes</i> —St. Paul's Church	1 88
<i>Mount Morris</i> —St. John's Church	6 50	<i>West Randolph</i> —St. John's Church	84
<i>Niagara Falls</i> —St. Peter's Church	4 86	<i>West Rutland</i> —Grace Church	2 51
<i>Rochester</i> —Christ Church	53 00	<i>Winooski</i> —Trinity Church	96
St. Andrew's Church	60 46		
<i>Watkins</i> —St. James' Church	2 44		62 87
Miss N. M. Stanley	10 00	WEST VIRGINIA.	
	533 90	<i>Shepherdstown</i> —Trinity Church	6 05
		WISCONSIN.	
VIRGINIA.		<i>Racine</i> —J. G. Meachem, Jr.	24 00
<i>Richmond</i> —Moore Memorial Church	12 31		
		MISCELLANEOUS.	
		Interest on Investments	56 25
VERMONT.		Proportion General Missionary Offerings	348 49
<i>Bennington</i> —St. Peter's Church	4 50	Designated Offerings	39 23
<i>Burlington</i> —St. Paul's Church	3 76		
<i>Cambridge</i> —Church of the Holy Apostles	14		
<i>East Berkshire</i> —Calvary Church	54		
<i>Enosburgh</i> —Christ Church	56	Receipts for the month	\$443 97
<i>Fairfax</i> —Christ Church	75		18,702 76
<i>Fairfield</i> —Trinity Church	92	Amount previously acknowledged	34,112 17
<i>Georgia</i> —Emmanuel Church	43	Total receipts since September 1st, 1882	\$52,814 93

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

		CENTRAL PENNSYLVANIA.	
<i>Columbia</i> —St. Paul's Church	2 62	<i>Bellows Falls</i> —Emmanuel Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's schools	
<i>Lock Haven</i> —St. Paul's Church	2 00	<i>Brattleboro</i> —St. Michael's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's schools	5 00
		<i>Enosburgh</i> —Christ Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's schools	
		<i>Factory Point</i> —Zion Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's schools	2 00
		<i>St. Johnsbury</i> —St. Andrew's Church, through Woman's Auxiliary, for Rev. Mr. Dunlop's schools	3 00
			20 00
			33 00
		MINNESOTA.	
<i>Red Lake</i> —St. Antipas' Church	1 20		
Church of St. John's in the Wilderness	3 01		
<i>Wild Rice River</i> —Church of the Epiphany	1 85		
	6 06		
		NEW YORK.	
<i>Newburgh</i> —St. George's Church	50 00	<i>Newburgh</i> —St. George's Church	
<i>New York</i> —Grace Church	500 00	<i>Providence</i> —All Saints' Memorial Church	
St. Timothy's Church	9 00		
	559 00		
		RHODE ISLAND.	
<i>Providence</i> —All Saints' Memorial Church	23 30	Receipts for the month	660 98
		Amount previously acknowledged	2,389 00
		Total receipts since September 1st, 1882	\$3,049 98
		SOUTHERN OHIO.	
<i>Cincinnati</i> —St. John's Church S. S.	10 00		

DESIGNATED FOR WORK AMONG INDIANS.

		ALBANY.	
<i>Albany</i> —M. E. Hewson	50	Indian Aid, of which for salary of Mrs. Fox, \$25; general purposes, \$5	30 00
		"Jane"	25
		<i>Fredericksburg</i> —All Saints' Church, through Indian Aid	30 25
		<i>Baltimore Co. (Pikesville)</i> —St. Mark's Church on the Hill S. S.	19 00
		<i>Towson</i> —Trinity Church S. S., for "Rev. Dr. Hoff" Scholarship, "In Memoriam"	30 00
		Indian Aid Subscriptions	2 00
			111 50
		MASSACHUSETTS.	
		<i>Boston</i> —Trinity Church, through Woman's Auxiliary	25 00
		<i>Cambridge</i> —St. John's Memorial Chapel, thro' Woman's Auxiliary	76 00
		Total receipts since September 1st, 1882	101 00
		LIBERIA.	
<i>Cape Mount</i> —Mr. G. W. C. Schmidt	10 00		
		MARYLAND.	
<i>Baltimore</i> —St. Barnabas' Church, through			

ACKNOWLEDGMENTS.

177

NEW JERSEY.

Burlington—St. Mary's Church.....	13 56
Trenton—St. Michael's Church.....	3 85

NEW YORK.

Newburgh—St. George's Church.....	16 91
New York—Grace Church, additional.....	50 00

Through the Niobrara League, General F. Barlow, \$20; Mrs. E. Bedell Benjamin, \$5; Church of the Heavenly Rest, Miss Hadden, \$20; Zion Church, for Scholarship, \$60; St. Bartholomew's Church, two members, for "Bishop Hare" and "Ten Broeck In Memoriam" Scholarships, \$120; Church of the Incarnation, \$25; Church of the Holy Communion, for four Scholarships and Pine Ridge Mission, \$380; Staten Island Branch, for Scholarships, \$120; Church of the Transfiguration Mrs. S. Lawrence, for "Samuel Lawrence Memorial" Scholarship, St. Mary's School, Santee Agency, \$60; St. Timothy's Church, \$25; Misses Collins, for "Mary A. E. Twing" Scholarship, \$60.....	500 00
Mrs. R. B. Minturn, for "R. B. Minturn" Scholarship, "In Memoriam".....	895 00
Rye—Mr. C. R. Chapman, for Bishop Hare.....	60 00
	2 04

NORTHERN NEW JERSEY.

Orange—Grace Church S. S., for "Bishop Hobart" Scholarship, St. John's School....	60 00
League for "N. N. J." Scholarship, St. Paul's School, Yankton Agency.....	60 00

PENNSYLVANIA.

Philadelphia—St. Luke's Church, Men's Bible Class.....	1,507 04
St. Peter's Church, A Member, "Geo. C. Morris" Scholarship, in St. John's School... (Germantown)—St. Luke's Church, of which from S. S., for "Albra Wadleigh" Scholarship, \$60; Parish, \$10.....	33 10
	60 00

ALBANY.

Albany—St. Peter's Church, for Rev. C. C. Quin, Charlotte, N. C.	20 00
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CONNECTICUT.

Bridgeport—"A Friend," through Woman's Auxiliary, for Mrs. Buford.....	5 00
Woodbury—St. Paul's Church, through Woman's Auxiliary, for Rev. Dr. Tucker.....	4 00
Stamford—St. John's Church, for Rev. W. E. Webb.....	50 00

ILLINOIS.

Rockford—Emmanuel Church, for Bishop Tuttle, \$1; Bishop Whipple, \$1	2 00
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LONG ISLAND.

Brooklyn Heights—Grace Church, of which for Bishop Clarkson, \$250; Bishop Paddock, of which for Educational work, \$350; Hospital, \$65 (\$565); Bishop Whipple, \$175; Bishop Vail, \$125; Bishop Tuttle, \$100; Bishop Whitaker, \$125; Bishop Spalding, \$100; Bishop Neely, \$100; Bishop Lyman, \$208; Bishop Tuttle, three Scholarships, Ogden, Utah, \$120; Rev. Dr. Oliver, \$25; Nashtah, \$5; Mrs. Buford's school, \$5; Mrs. Jennings, \$30; Widows and Orphans of deceased Clergy, \$50; Rev. J. H. Young, Kansas, \$5; Mission to the Jews, \$5.....	2,038 00
Brooklyn—Church of the Redeemer S. S., "In Memoriam," for Rev. Dr. Twing Memorial House	126 72
(South)—Church of the Atonement, for Bishop Paddock.....	14 20

FRANCE.

Nice—Church of the Holy Spirit, for Bishop Whitaker.....	2,178 92
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Through Indian Hope Association, of which from Church of the Holy Trinity, \$223; S. S., Church of the Atonement, \$20; Church of the Covenant S. S., for Scholarships, 2 subscriptions, \$84; St. James' Church, \$22; St. Mary's Church, \$33; St. Mark's Church, \$5; St. Luke's Church, \$5; Church of the Advent \$1; St. Barnabas' Church S. S., two Bible Classes, \$25	418 00
Rosemount (Montgomery Co.)—"A.," "In Memoriam"	20 00

RHODE ISLAND.

Providence—Mrs. John Carter Brown, for "Sophie" Scholarship.....	601 10
All Saints' Memorial Church.....	60 00
Westerly—Christ Church S. S., for "Westerly" Scholarship.....	27 97

SOUTHERN OHIO.

Cincinnati—St. John's Church S. S.	10 00
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TENNESSEE.

Athens—Rev. John Foster	48 75
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VIRGINIA.

Norfolk—Marshall Page.....	2 00
Anonymous, through Woman's Auxiliary.....	10 00
Clarke Co., Berryville—Grace Church....	5 10

WESTERN MICHIGAN.

Manistee—St. Paul's Church.....	1 02
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MISCELLANEOUS.

120 00 "Ruth"	50 00
Interest on Investments.....	33 75
" " Bishop Whipple's Hospital Fund..	33 75
	117 50
60 00 Receipts for the month.....	2,971 86
Amount previously acknowledged.....	8,207 49
	Total receipts since September 1st, 1882....
	\$11,179 35

SPECIAL CONTRIBUTIONS.

Howard and Anne Arundel Co.'s.—Trinity Church for Bishop Elliott.....	20 00
Washington—St. John's Church, for Bishop Garrett.....	15 82

MAARYLAND.

Boston—St. Paul's Church, "A Member," through Woman's Auxiliary, for Fanny C. Paddock Memorial Hospital, \$100; "A Member," for Educational work under Bishop Paddock, \$100	200 00
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MASSACHUSETTS.

Boston—St. Paul's Church, "A Member," through Woman's Auxiliary, for Mrs. Buford's work.....	1 00
Trinity Church, "A Member," for endowed bed in Fanny C. Paddock Memorial Hospital.....	10 00

CHELSEA.

Chelsea—St. Luke's Church, through Woman's Auxiliary, for endowed bed in Fanny C. Paddock Memorial Hospital.....	5 00
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SALEM.

Salem—Grace Church, "A Member," through Woman's Auxiliary, for endowment of bed in St. Luke's Hospital, Denver, Colorado....	10 00
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WALTHAM.

Waltham—Church of the Ascension, through Woman's Auxiliary, for endowed bed in Fanny C. Paddock Memorial Hospital.....	2 00
"A Friend," through Woman's Auxiliary, for endowed bed in Fanny C. Paddock Memorial Hospital.....	1 00

"MRS. H."

"Mrs. H." through Woman's Auxiliary, for Mrs. Buford's work.....	50 00
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NEW YORK.

Matteawan—St. Luke's Church, through Woman's Auxiliary, for Bishop Paddock, for School building.....	56 85
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NEWBURGH.

Newburgh—St. George's Church, for Bishop Paddock's School building.....	10 00
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NEW YORK.

New York—Church of the Ascension S. S.,	279 00
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ACKNOWLEDGMENTS.

through Woman's Missionary Association, for "John Cotton Smith" Scholarship, School for Boys, Salt Lake City, Utah.....	40 00	ker's School, Reno, \$50; Bishop Morris, for inside fittings for Croft, \$50.....	150 00
Grace Church, for St. Luke's Hospital.....	25 00	Trinity Church, Society of Mercy, through Woman's Auxiliary, for Rev. J. B. Wicks.....	25 00
Memorial Chapel of the Ascension, for Church at Kearney, Nebraska.....	10 00	Mrs. Mullens, for Rev. J. B. Wicks' Mission	50 00
St. Clement's Church, "A Member," thro' Woman's Auxiliary, for Harris boys.....	10 00		
Through Niobrara League, Mr. Geo. Cabot Ward, \$50; Mrs. Geo. Cabot Ward, \$50; for Geo. Pay Pay, Catechist.....	100 00	RHODE ISLAND.	225 00
Through Niobrara League, "A Friend," for Rev. H. Swift.....	10 00	Branch Woman's Auxiliary, for Rev. E. N. Joyner, Pittsboro', N. C.....	25 00
Through M. H. Mallory & Co., for "Twining Memorial Fund".....	101 00	Providence—St. John's Church, for American Church Missionary Society.....	100 00
Girls of Leakes & Watts' Orphan House, for "Twining Memorial Fund".....	2 50		
"Trust," for "Twining Memorial Fund".....	366 35	SOUTH CAROLINA.	125 00
	1 50	Charleston—Grace Church, for Bishop Elliott	66 44
NORTH CAROLINA.			
"M. T. B.," for "Twining Memorial Fund".....		SOUTHERN OHIO.	
PENNSYLVANIA		Newark—Trinity Church, through Woman's Auxiliary, for Church Building fund at Tucson, Arizona, through Mrs. S. A. Manlove's Agency.....	13 00
Philadelphia—Church of the Holy Trinity, for American Church Missionary Society.....	400 00		
Church of the Mediator S. S., for Bishop Paddock.....	90 12	VIRGINIA.	
St. Barnabas' Church, Bible Class, for Bishop Garrett.....	13 30	Norfolk—Woman's Auxiliary, for Harris boys.....	70 00
St. Luke's Church, through Woman's Auxiliary, for Rev. P. W. Cassey, Newberne, N. C.....	20 00	WESTERN NEW YORK.	
St. Peter's Church, through Woman's Auxiliary, for Rev. P. W. Cassey, Newberne, N. C.....	10 00	Buffalo—St. Paul's Church, for American Church Building fund.....	59 70
(Germantown)—St. Luke's Church S. S., for Scholarship, Salt Lake City.....	40 00	Corning—Christ Church, for American Church Building fund.....	2 00
(Mt. Airy)—Grace Church, for Rev. G. B. Cooke.....	15 00	Geneva—St. Peter's Church, for American Church Building fund.....	24 36
Mrs. M. A. Longstreth, for Mrs. Buford.....	3 00	Trinity Church, through Woman's Auxiliary, for Hospital at Seattle, Washington Territory.....	10 46
Mrs. E. McG_____, for "Twining Memorial Fund" (House).....	100 00	Branch Woman's Auxiliary, for Domestic Missionary Lending Library.....	1 00
Mrs. Mary G. Dutilh and daughter, In Memory Mr. Chas. Dutilh, for Hospital of the Good Shepherd, Brunswick Co., Va., \$150; school work under Mrs. Buford, \$150; Colored Orphanage under Rev. G. B. Cooke, Petersburg, Va., \$200.....	1,341 42	Offerings at sectional meeting in Grace Church, Lyons, through Woman's Auxiliary for Colored Orphanage at Petersburg, Va....	40 52
Mrs. Huey, through Archdeacon Kirkby, for Bishop Clarkson.....			138 04
		LEGACY.	
C. N. Y., Ithaca—Estate of Mrs. Jennie McGraw Fiske, of which for the use of Bishop Whipple, in his Mission work in Minnesota, \$10,090.42; for the use of Bishop Clarkson's Mission in Nebraska, \$10,060.42; for the use of Bishop Tuttle's Mission work in Utah, \$10,090.41.....		\$30,271 25	
		Receipts for the month.....	35,197 74
Pittsburgh—St. Andrew's Church, through Woman's Auxiliary, Mrs. F. R. Burnot, for Rev. Mr. Wicks' Mission, \$50; Bishop Whita-		Amount previously acknowledged.....	10,484 86
		Total receipts since September 1st, 1882.....	\$45,682 60

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$7,783.60,	\$52,814 93
Designated for Work among Colored People, of which from Legacies, \$833,	3,049 98
Designated for Work among Indians, of which from Legacies, \$1,666,	11,179 35
Special Contributions, of which from Legacies, \$32,766.09,	45,682 60

APPROPRIATIONS FOR THE YEAR.

\$112,726 86

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$185,550 00
Balance in hand September 1st, 1882,	\$33,201 90
Receipts for six months, exclusive of Specials,	67,044 26
	100,246 16

Balance required from March 1st, 1883, to September 1st, 1883,

\$85,303 84

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. H. Dyer, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" William Tatlock, D.D.,
" Geo. Williamson Smith, S.T.D.,
" Henry Y. Satterlee, D.D.,
" Jacob S. Shipman, D.D., D.C.L.
" Joshua Kimber,

Mr. F. S. Winston,
" Lemuel Coffin,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Jos. W. Fuller,
" C. M. Conyngham,
" Julien T. Davies.

Rev. JOSHUA KIMBER, *Secretary,*
23 Bible House, New York.

Mr. JAMES M. BROWN, *Treasurer,*
23 Bible House, New York.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

APRIL, 1883.

FOREIGN MISSIONS.

THE success of Missions abroad depends largely upon the state of the Church at home. Deep spiritual life here will soon make itself felt abroad. But if that life be weak and feeble at the heart, the extremities will be languid also. A Church asleep will never wake up a slumbering world. A Church intent only upon its own needs will never do God's work abroad. The sad controversies at Jerusalem nearly rent asunder the Church in Antioch. We must then away with sleepiness, idleness, and controversy in the work of the LORD. As shadows exaggerate the substance, any special feature of the Church at home is sure to be intensified in its reproduction abroad. This should be to us both an encouragement and a caution. Abundant examples rise at once to the mind in proof of this, which need not be named, the thought now in hand not requiring it unless to show that those who value most their privileges seek the most to impart them to others. How unwearied were the efforts of the early Christians to convert the world to CHRIST. With their lives in their hands they carried the Gospel to the heathen; they lived under a grateful sense of their own mercies, and would give themselves no rest until others enjoyed the same blessings. And so, in spite of trial and persecution, the Church grew and triumphed. And in the proportion the Church manifests this spirit in our day will she rise to the duty to which her LORD is so loudly calling her. Let us look at it in one or two particulars.

I. *In the Supply of Men.*—In proportion to the spiritual life of the Church will be the number of those who devote themselves to her service among the heathen. An earnest Ministry will always develop and foster a Missionary enthusiasm in the hearts of the people. At the same time, what a devoted band of parish workers will that Clergyman secure to himself who has taught his people to care for the heathen! They have entered into his spirit, and with him feel compassion for those in heathen darkness, so that he can depend upon them in every time of need. Too well we know what a lack of this spirit pro-

duces, and how much of holy ground is thus lost. It may not be too much to say that had there been no Simeon at Cambridge there would have been no Martyn for India; if no Selwyn in New Zealand, there would have been no Patteson for Melanesia. And the history, past and present, of the faithful men who have gone out from the shores of this country to the heathen bears witness to the same truth. A SAVIOUR's love was precious to them, and so they have longed to tell it to others.

II. *In Christian Beneficence*.—In proportion to the spiritual life of the Church will be the liberality of its members. This is so true that it need scarcely be named; but as all good teaching is repetitions it is well to be reminded of it; and we bless GOD for the full exercise of this generous spirit which the Missions of the Church so abundantly afford. There is no power to rouse the hearts to deeds of love like that given by a deep sense of the spiritual necessities of the heathen. The whole work of Missions is one of true charity: love to strangers for the SAVIOUR's sake; and we may be quite sure that no work is dearer to His own heart, or that He will more abundantly bless. No wonder He so often causes the gifts we thus bestow upon others to return in blessings unto our own souls. This, however, is the method of His kingdom. The Disciples gave the five barley loaves and two small fishes to the hungry multitudes; but they *gathered back more than they had possessed at first*. It is one of the mysteries of His grace that the condition of increase should be diffusion; that every faithful effort to make known His love to others will deepen the sense of its preciousness in our own souls. Only let the spiritual life of the Church be deep enough, and its treasury will never be empty for the work of the LORD. Would that this truth could find its way to the hearts of His people. We should not then have the anxiety about ways and means which now presses upon the heart of Secretary and Treasurer alike. At the date of going to press the Treasurer reports a falling off of \$10,000 in the contributions of the past six months as compared with the same period of last year. This is sad, but it is more sad still when we know that so much of reflex blessing has been also lost to the Church at home.

III. *In Prayer*.—Though named last, it is the most important of all. For in earnest, unceasing prayer lies the real strength of any effort made to win the heathen to CHRIST. Praying hearts must ever be united with working hands in this blessed cause. So the Church teaches us to say: “GOD be merciful unto us and bless us . . . that Thy way may be known upon earth, Thy saving health among *all* nations.” The most honored Missionaries have been men of great prayerfulness—Xavier, Martyn, Brainerd, Williams, Boone, Payne, Hoffman, Auer and others. And what need for prayer still! Never such opening doors as now; but where are the men to enter them? Providence says, “Go up and possess the land;” but who will go? China, so long the land of cruel superstition, now opens her arms to the heralds of the Church. India is thirsting for the waters of life. Africa is now understanding the words slavery and redemption in a way it never did before; and Alaska, by its needs, is crying for help. Verily the harvest is great, but the laborers are few. Pray, therefore, to the LORD of the harvest to send men into His vineyard.

BISHOP SCHERESCHEWSKY.

THE many friends of Foreign Missions who have all these months been so solicitous with regard to the physical condition of the Missionary Bishop of Shanghai will be relieved to hear that those about him observe a decided improvement. This is evinced, after his long enforced silence, by the interesting communication, written from his dictation, which appears beyond and in several of the Church papers. It will be remarked that he deals vigorously with questions of vital importance to the work of the China Mission.

BISHOP WHIPPLE'S FOREIGN MISSIONARY ADDRESSES.

WE have received copies of *The Minnesota Missionary*, kindly sent to us by the Bishop of Minnesota, containing full reports of several of a series of monthly addresses on Missionary heroes, in course of delivery by the Bishop at Faribault. In these addresses, Bishop Whipple gives an historical sketch of the work of such great Missionaries as David Livingstone, Henry Martyn and other men famous in Foreign Missionary annals, with the salient points of their character and the qualifications which have made their fame world-wide in its reach; and stirs the enthusiasm of his hearers with the presentation of a subject with which he is so sympathetic. Known to all the Church as a leader in Domestic and Diocesan Missionary work, he is, in these addresses, doing valuable service to Foreign Missions, in demonstrating that no field has been more prolific in true heroism, and more fruitful in lasting good to the world.

In introducing his first lecture, the Bishop stated the following facts, which are often overlooked:

Christian hearts are everywhere asking, "Watchman, what of the night." Thank God we can tell you the story of Missionary triumphs, and by faith you may hear Him who sitteth above the water floods, answer, "The morning cometh." In the year 1800 the outlook was dark. Look at the world's map as it was then. China, with four hundred millions of souls, had no Christian Missions. India had hardly enough for sentinels on the out-post. Japan was unknown to civilization. Africa was one vast abode of cruelty and darkness; even Christians only thought of it as the storehouse for the accursed slave trade. The isles of the sea, beautiful as God could make them, were the abodes of cannibals. The Wesleyans had Missions in the West Indies; the Moravians among the Indians and in Greenland and Iceland; but among eight hundred millions of heathen there were only one hundred and seventy Protestant Christian Missionaries, and they could number only fifty thousand native converts as members of their churches. Now there are twenty-four hundred Missionaries, with twenty-five thousand native assistants, and in this century more than one million six hundred thousand heathen have become Christians. A great door has been opened by these inventors of modern civilization so that the blessed work may go on with accelerated progress. It only needs faith in God and consecrated hearts to usher in the time when "a nation shall be born in a day." This century has had Christian heroes worthy of the early Church.

APPOINTMENTS.

China.—At the meeting of the Committee for Foreign Missions, held September 12th, 1882, acting in accordance with the expressed wishes of the authorities in China, M. HELEN THOMPSON, M.D., was appointed a Medical Missionary to China, the action to take effect upon the termination of her engagement with the Philadelphia Woman's Hospital. This appointment was approved by the Board of Managers at its Stated Meeting, October 10th, 1882; under its terms it takes effect on the 1st inst.

At the meeting of the Committee, held on the 13th inst., Mrs. KATE J. SAYERS was appointed as a trained nurse to work with Dr. Thompson in China. This action was approved by the Board at a later hour the same day. Mrs. Sayers' "outfit," travelling expenses, and salary for a time will be provided from the Special Fund contributed some

time ago for this purpose through the Woman's Auxiliary. It is hoped that the ladies of the Auxiliary will continue to provide for Mrs. Sayers' support.

The present understanding, after conference with the Rev. E. H. Thomson, now in this country, is that these ladies will be put in charge of the Elizabeth Bunn Memorial Hospital for Women and Children at Wuchang as soon as they may be able to assume such a charge.

In the January number, it was stated that the appointment of Miss ESTHER A. SPENCER had been cancelled because of an attack of illness which rendered it inexpedient for her to go to China at that time. Her health being re-established, her appointment was reaffirmed by the Committee and Board at their meetings on the 13th ult.

MOVEMENTS OF MISSIONARIES.

Africa.—In the January number the sailing of the Rev. HENRY W. MEEK from New York was announced. It was added that he was expecting to sail December 9th from Liverpool for his field. He was, however, temporarily prostrated by a severe attack of illness after reaching his family home in the Netherlands. The latest advices from him are from the Island of Madeira, February 24th. He sailed from Liverpool on the 17th of that month.

China.—The Rev. ARTHUR H. LOCKE and wife sailed in the steamer "Coptic" from San Francisco February 10th.

The Rev. GEORGE H. APPLETON and wife, the former much improved in health, have been heard from at San Francisco, a few hours before their leaving by the steamer "City of Tokio," February 24th.

THE CHURCH IN MEXICO.

We desire to call especial attention to the important Report on the financial condition of the Mexican Church, which appears on page 190 of this number. It will be observed that the Report speaks not only for the Committee for Foreign Missions, but also for the Board of Managers. Copies for distribution will be furnished on application to the Secretary for Foreign Missions.

GREECE.

FROM LETTERS OF MISS MUIR.

ATHENS, January 13th, 1883.

In my last letter to you I mentioned that the [small-pox] epidemic had taken so serious a form as to cause the Government to close all their public schools, and on the Tuesday following we were requested to close ours also. Fortunately we had all ready for our Christmas school festival; and as it was uncertain when we might all meet again, we determined to celebrate it in the afternoon of the same day.

At once we assembled the children in the large hall, gave them their baskets containing their dinners, and sent them home for an hour, while we arranged the school. We had no evergreens, but we did the best we could to make the hall look bright and nice,

and by one o'clock the children were all back again and in their places. Not having time to send out invitations, we did not expect anybody; but our Greek friends gathered around us, saying that they had no idea of missing a treat which they looked forward to with as much pleasure as the children did. Our kind neighbors soon made all very easy and pleasant, by sending in chairs and offering to help us in any way they could.

I am sorry to say that on account of so much sickness in the city, we were obliged to keep our number of pupils down to 500 since September, and we had to be ever on the watch to see that no pupil came from the close neighborhood of sickness. So altogether we have had rather a hard winter.

We are very thankful to say that all the teachers have kept well, and only a very small number of our children have died.

January 18th.

We are in hopes to be able to open the school next Monday, to those, at least, who

can bring a bill of health. Our holidays have been occupied in making clothing for patients recovering from small-pox, so that the old clothing may be destroyed by fire. The Greek ladies of highest rank in Athens have taken the work upon them, and I was asked to join their band.

AFRICA.

MR. AND MRS. FAIR'S TRIP.

THE Rev. William Allan Fair and Mrs. Fair, as was announced in the March number, left New York on Monday, February 5th, for Washington Territory, having engaged to meet appointments on the way in the interest of the African Mission in several of the larger cities. It gives us great pleasure to state that they were able to carry out all the arrangements made for them, and with the kind co-operation of Clergy and laity in the cities where they stopped have done most useful work for the Mission.

Beginning at Buffalo, Mr. Fair made an address upon African customs and the needs of the Mission before a joint meeting held in the Church of the Ascension, on the evening of Tuesday, February 6th, and on the afternoon of the next day—Ash Wednesday—Mrs. Fair met a number of ladies gathered together by invitation of the city branch of the Woman's Auxiliary, and conversed informally with them upon substantially the same topics. Interesting features of Mr. Fair's address were the exhibition of a fine collection of objects of native manufacture and other curiosities brought by him from Africa, and the reading of essays written by pupils of the Cape Palmas Female Orphan Asylum and Girls' School while Mr. and Mrs. Fair were in charge of it.

Services of the same general character were held and congregations addressed by Mr. Fair at Cleveland, in St. Paul's Church; at Detroit, in St. Paul's and Grace Churches; at Chicago, in the Cathedral and Grace Church; at Milwaukee and Davenport, in the Cathedrals; at Des Moines, in St. Paul's Church, and at Omaha, in the Cathedral. In several of these cities, Mrs. Fair also met and spoke to a number of ladies; in most cases under the auspices of the Woman's Auxiliary.

At Buffalo, in addition to the meeting already mentioned, Mr. Fair accompanied

Bishop Coxe to St. Philip's (Colored) Church, by his invitation, and made an address to the congregation.

From the latest accounts we learn that appointments had been made for both Mr. and Mrs. Fair in San Francisco, where they had arrived to take steamer for Seattle, Washington Territory.

In the cities which they visited they were received with abundant hospitality, and they write to us that their trip has been on this account most delightful. We learn, also, from those to whom their services were given that their work was very acceptable, and are assured that the result must be most advantageous to the Mission, not only on account of the offerings which were made by the congregations, but in a general quickening of interest in the work.

NOTES OF THE MISSION.

In a recent letter from Crozierville the Rev. Edward Hunte states that on going to one of his preaching places in the vicinity in the latter part of last November he was met by a large number of natives—between two hundred and three hundred—most of them "strangers," as they are called by the settlers. The chief man had been absent from the place for some time in the interior and was soon to return, and some of the natives were messengers from him. At the conclusion of the preaching one of the natives approached Mr. Hunte, and asked him to build a church there, to which he replied that he would consider the proposition and discuss it again upon his next visit.

On the following Sunday morning the chief came to the Service, accompanied by about twenty men and four women, and on the next day visited Mr. Hunte and again proposed that a church should be built, and at the time of writing he had their proposition under consideration.

Mr. Hunte hopes that the natives will either pay the cost of the church themselves or help to do so, and rightly thinks that if the building erected be only a thatched house its erection will be a cause for encouragement to him in his work, and show an inclination on the part of the natives to become Christians.

Late advices from Mr. G. W. C. Schmidt and Mrs. M. R. Brierly, at Cape Mount, state that the condition of affairs at the station was favorable at the time of their writing, and that the work was progressing as well as could be expected in the absence of a complete staff of workers. As the station had been without the services of a Clergyman since the departure of Bishop Penick for the United States, the Rev. H. C. Merriam N'yema, of Cape Palmas, had gone there, in the first week in December last, with his wife, and taken charge temporarily until the arrival out of the Rev.

Mr. Meek. Mr. Schmidt informs us that one of the boys of the Cape Mount School died in November last.

On the 20th of December Mr. Schmidt made an excursion, with fifty-four of the school-boys, up the Marphar River in the large canoe and the large and small boats belonging to the School. They ascended the river about twenty miles, and saw frequent evidences of the destruction wrought by the recent war. At some places where towns existed three years ago nothing was to be seen but the marks of conflagration. At other places no tokens of former habitation were left. No traces were left of many farms which then flourished on the banks of the river, and the people who cultivated them had gone elsewhere. The inhabitants with whom the party came in contact were kind to them. The excursion party started at seven o'clock in the morning and reached home at seven in the evening by moonlight, after a trip that was very much enjoyed by them.

CHINA.

AN APPEAL BY THE BISHOP.

THOSE who are interested in Foreign Missions will have been very glad to learn from the Annual Report of the Foreign Committee that the Church has made the pecuniary condition of her Foreign Missions more substantial and more satisfactory than has been the case for many years past. On the other hand the painful fact is manifest that there are no clerical Missionaries offering themselves for the work in China. And it is with this matter of the gravest import to the Church and her work in that vast field—*i.e.*, two clerical Missionaries laboring in connection with St. John's College, Shanghai,* and two at our Station at Wu-chang† (on the great Yang tse-kiang, about six hundred miles west of Shanghai)—there ought to be certainly twelve clerical Missionaries, at the very least in the field, in order to efficiently man these stations.

Now, why is this number of men and more not forthcoming? At this time I fear,

from recent reports that have reached me, that there are some (I trust that their numbers are few) in the Church who entertain a sentiment which is dangerous to the carrying on of Foreign Missions. It is the false idea that all religions have their claims, that Christianity is one of many religions, and that in Buddhism especially, the prevailing religion of Eastern Asia, there is so much that is good, so much that is identical with Christianity, that it were as well not to disturb this ancient religion, as perhaps those who entertain this feeling are apt to think it, and “leave well enough alone.”

Of course it is impossible for me to enter fully into the merits of this question here. I will briefly state that for more than twenty years I have been a student of Buddhism. I have thoroughly studied the Buddhist books, which in themselves constitute a vast literature. I have talked with hundreds of Buddhist priests and monks, Chinese, Mongolian and Thibetan. I have visited many Buddhist temples. I have even lived in such. Therefore, laying aside all mock modesty in a matter that so closely concerns the Church, I feel myself competent to state that a more gigantic system of fraud, superstition, and idolatry than Buddhism as it is

* Since writing the above, notice has been received of the appointment of three clerical Missionaries for China. About twelve more at the very least are needed, as mentioned in this appeal. S. I. J. S.

† The Rev. Wm. J. Boone, the Rev. Wm. S. Sayres, the Rev. F. R. Graves and the Rev. H. Sowerby.

now has seldom been inflicted by any false religion upon mankind. It is true that Buddhism is not devoid of teachings in which there is much that is good and noble. But as a religious system it is utterly inefficient to mould or guide the souls or the bodies of men. I am prepared to prove as well, should circumstances so permit me, that Christianity antedates Buddhism, *so far as we know of the latter from its literature*. My own experience has convinced me that Confucianism is much to be preferred to Buddhism, and whatever we find of good among the Chinese may be traced to the influence of Confucianism; and I believe that every intelligent Missionary in China will bear me out in this assertion. In the meantime, I content myself with saying that the religion of the LORD JESUS CHRIST alone is able to save us both in soul and in body, both individually and nationally.

There may be others, again, among our Clergy who feel and acknowledge the claims that the heathen world has upon the Church, but who are not willing to offer themselves for the work in China because they fancy that their Church views may not agree with those held by myself. The Church that called me to this responsible office knows my views as well as those of any one of her Bishops. I have never hesitated to state them very plainly. But the Church knows as well that I am no partisan. My paramount desire is the preaching of the Gospel, not according to any man or party, but according to our LORD JESUS CHRIST. All that I ask of any Clergyman called of God to offer himself for the work of the Church in China is that he shall conform to the Rubrics and to the Prayer Book standard. Less than this, as a Bishop of the Church, I cannot ask; more than this I do not demand.

As the Church is already aware of my enforced absence from the field in consequence of severe and protracted illness, I will only here mention the fact as an added reason for

more strenuous exertion on the part of my brethren, that the MASTER'S work may in no wise suffer because I am disabled. Should it please GOD to restore me, I propose to return at the earliest possible day.

I earnestly entreat my younger brethren, who are preparing to enter upon the Ministry in our various Church Seminaries to regard this as an earnest personal appeal to each one to carefully consider whether He who called them to His service has not also called them to take a share in the Church's work in China.

I conclude by calling upon our Church to substantiate her claim as a Scriptural Apostolic Church by sending men at once to the help of that small but faithful band, one of whom has recently written, "God grant that we may not suffer long, or we shall be in truly an evil case."

S. I. J. SCHERESCHEWSKY,
Missionary Bishop of Shanghai.

NOTES OF THE MISSION.

In letters recently received, the Rev. William J. Boone states that Dr. Boone finds medical work rapidly increasing upon his hands, now that he has moved into town from the College, and the sick of the city are near him.

Mr. Boone also mentions the visits of a number of travellers to the College, among them the son of the supporter of the first scholarship in the Bridgeman Memorial School, and says that the interest displayed by visitors to the buildings and class-rooms leads the workers in the Mission to wish that all those who are supporting scholarships in the Mission could visit it, and witness personally the good work being done by their aid.

Mr. Boone reports the Rev. Mr. Sayres in greatly improved health and hard at work, and Miss Bruce and Miss Lawson busily occupied in teaching.

THE FIRST GRADUATES IN THEOLOGY.

In writing from Tokio, January 25th, Bishop Williams says:

The students in the Theological School have completed the course laid down. It has been quite thorough, and it is hoped that the young men who are to be ordained

will go forth well furnished for their work, and be blessed in gathering into CHRIST'S Fold many immortal souls. May GOD give them grace to do their work faithfully.

These will be the first Ordinations of young men educated in our Mission in Japan; and thus the Mission begins to meet

the want of a native Ministry, so forcibly set forth in the Rev. William B. Cooper's paper on that subject, published in the March number of this magazine.

The individual opinion, regarding this great need, of one of the present workers in the field, written as the outcome of his personal experience, will be very easily gathered from the following:

LETTER FROM THE REV. T. S. TYNG.

OSAKA, January 3rd, 1883.

Christmas Day was a very happy one for us this year. At the morning Service in St. Timothy's School Chapel, at which Mr. McKim joined us, with those of the Christians who usually attend morning Service at his new chapel in the city, we had the unusually large congregation for such a Service of nearly ninety. The responses and singing were hearty and the sermon, preached by Mr. Nakashima, following an English manuscript of mine, was well translated and effectively delivered to a congregation who listened very attentively. But best of all, I baptized on that day two young men, aged eighteen and twenty—the first-fruits of St. Timothy's School. They are bright young fellows, probably the two best scholars in the school, and both of them, so far as I can see, really in earnest in their new profession. They are supported on the "Howard Duane" and "St. Peter's" Scholarships, and are consequently under contract to serve the Mission as teachers or otherwise after they graduate from the school; so that one of them will be connected with us for four and a half, and the other for seven and a half years, if all goes well. During that time, if they are faithful, they may, and I trust will, do much good, both by their example, and after they have been instructed and tested a little longer, by preaching, both of them being good speakers, and one of them very good. For our friends at home must know that instead of being afraid of lay preaching here, most of our preaching is lay preaching. Out of our eighteen native communicants in Osaka, five preach more or less frequently. We have no native Clergy as yet, . . . and it is only in very rare cases that preaching of foreigners can be very effective, except among those who know them, and are accustomed to their peculiarities. Our friends will readily see that this must be so, if they will bear in mind how seldom a German or a French-

man learns to speak English without unpleasantly reminding us of his origin. . . . If now we bear in mind that German and English are related languages, while English and Japanese have no discoverable similarity whatever, it will readily be seen, not simply that Japanese is very difficult to master thoroughly, but that only in exceedingly rare cases can any foreigner hope to be more than a very poor speaker in it. As a matter of fact, I know of only two among all the Missionaries in Japan, who really speak Japanese well. They have both been in the country some twenty years or more. And even in their case I suppose that a native would soon detect the difference between the speaking of these gentlemen and that of their own people. And of these two, again, the one who has the greatest reputation as a scholar is said to be (I have not heard him) simply a correct and elegant, but not a powerful or effective speaker. The other, Bishop Nicolai, the head of the Russo-Greek Mission in this country, is a true orator, possessing very great power over the minds of his hearers. But I know of no one else here who ever promises to approach him in this respect.

* * * * *

My view in this matter is founded upon no fancy of my own, but upon facts which can not be controverted. And the inference that I would draw from it is that our work here, as far as possible, should be done, not through Japanese, but through English, and that the policy of the Mission should be so shaped that this will be possible to a very great degree. It is very improbable that any of us will ever be other than very poor preachers in Japanese, greatly inferior to whatever the poorer grade of Japanese preachers may easily be with proper training in the substance of what they have to preach. Our work, if it is to be well done, must be done in our own language. And if it be asked how we can work in our own language in a country where the people do not speak it, the answer to the question, in substance, has already been given in India, where the man who, among many able men, stands conspicuous as the type of a successful Missionary—Dr. Duff—never, to the end of his days, I understand, spoke acceptably any of the languages of the country. He used his own

language, and made schools the great instruments in his work, and has been followed in this since, with great success, by other Missionaries in the Church of England and out of it. The conditions here are much the same as there, and the true solution of the problem of our work also the same, or at least similar. And if so, the very core and heart of all our work will be found in our schools.

The mention of schools as the chief part of our Mission work would seem naturally to suggest the idea that the *rationale* of such a policy is the training of children, whom we may thus hope to have grow up as Christians. But this, as I look at it, is not altogether the case. Indeed, if any part of a complete school system could safely be omitted from our work, schools for young children could most easily be spared. That part which seems to me absolutely indispensable to any large measure of success is a school or schools at each of our chief centres of work, at which boys above the ages of about thirteen and young men can be received, given first, in addition to the Chinese, which every educated Japanese must learn, a thorough training in the English language, and then by means of that taken through a course of study corresponding more or less closely to a college course at home; and ending, in the case of any who desire and may be found fit for it, in a thorough theological course, also in English. There are likely to be also, of course, men who may be very useful as Catechists, and perhaps as Clergymen also, to whom it is not possible, from their age or other causes, to give an English education, and for them a separate course of training in the vernacular will be necessary. But the teaching in this, it seems to me, ought as soon as possible to be put into the hands of Japanese who have themselves had an English training, while the teaching work of foreigners, as early and as much as possible, ought to be devoted to English and what is taught through that language. Even leaving out of account the fact that it can only be in the rarest cases that any foreigner can have such a command of Japanese as to be able to teach theology well in it, it would still be impossible to do the work that ought to be done owing to the almost total absence of text-books and books of reference and it will be long before this want can be at all adequately

supplied. Supposing this difficulty to be bridged over in some way, and the student taken through a tolerably satisfactory course of theology, his studies in nearly every branch would have to come to an abrupt end as soon as he left the training-school, with the result of more or less complete intellectual stagnation, and in many ways a constantly decreasing fitness for his work. Although there may well be men whose moral qualities will atone for the absence of great intellectual endowments or attainments, yet the absence of a thorough training can not in the long run be other than an enormous injury to the future work of the Church; and all the more, when we bear in mind that the graduates of the government schools get a thorough training, and imbibe with it in most cases a belief in agnosticism or atheism, making them all but invincible antagonists to men who can not meet them on their own ground.

I would not have it thought that in advocating a policy in which English schools form the centre around which our work moves, I would favor making all Missionaries simply teachers in the narrower sense and nothing more; nor that I could aim at building up a Church composed almost wholly of Clergy, the laity to come afterwards. There could hardly be a greater misfortune than that the Japanese Church should grow up so disproportionately framed as this. Evangelistic work ought to go hand in hand with the educational. There will always be a proportion of Missionaries who prefer that work and are best fitted for it. But even supposing that these men could have as thorough a command of the language and as good a knowledge of the people as the natives themselves, it would be a great waste of power if they were left to do merely what they could accomplish themselves unaided. Every such foreign Evangelist ought to have as many native assistants as he can oversee the work of. Now, a little reflection will show any one, what experience has brought home to me, that with an English-speaking assistant one can do more than with one who knows only Japanese, and with but a tithe of the effort. If one has to communicate by word of mouth all that he wishes to teach a Catechist or native helper, the labor is very great. If English books can be put into his hands, it is as nothing in comparison.

Now, where can such English-speaking helpers be found? Obviously, if we have no schools of high grade, they will be few indeed. But supposing that, as the heart of all the work, we have schools in which young men, a fair proportion at least of them Christians, are receiving a thorough training, it will be easy to find such helpers as we need, not merely among the graduates, but among the teachers and scholars as well. A young man of eighteen or over, who is in earnest in his Christian profession, and is able to understand spoken and written English, can render most valuable aid in evangelistic work, without any serious interference with his studies. A Mission equipped with such a school as this, with a sufficient corps of teachers, a good proportion of whom might be Japanese, and several men devoting themselves to evangelistic work, all if possible under the direct oversight and control of the Bishop, would be most efficiently equipped for Mission work, and might reasonably hope, with God's blessing upon their efforts, for a large measure of success. But to leave out the English training-school, at the core of it, would not only condemn our native Clergy to inefficiency, but would leave at a comparatively great disadvantage those Missionaries who engage in the direct work of evangelism.

These views are not, even in Japan, matters of mere theory, but are already more or less put in practice in other Missions. The American Congregationalists have the most successful Mission in this part of Japan. Some seven or eight years ago they started in Kioto what was intended to be a purely vernacular training school for native helpers. It has grown little by little, from the necessities of the work itself, into much such a school as I have described, ending in a double course of theological training in English and in Japanese as well, for those who are unable to take the English course. They have now about one hundred and sixty boys and young men under training there; and the school and its graduates are now, and are getting to be more and more, the very life and soul of their work.

I have been striving, so far as possible with the resources at my command, to make the beginnings of such a school in our St. Timothy's School here. But it will take time, much effort, and some money, to

attain to anything like the success they have reached there. They had the almost incalculable advantage of receiving into their school, not very long after it was begun, some thirty or forty young men, all or nearly all Christians, who had been trained in a government school by a Christian man of remarkable gifts, who was in government employ. But although to us, without such help, progress must be somewhat slow, I see no reason why we should not, with the expenditure of proper means, in time attain a similar result. But we need men, at least two, to give their whole time to the school, exclusive of Missionaries now on the ground, native teachers, and teachers in the Theological School; we need a fair philosophical apparatus, and a good library, though not necessarily a large one. . . . And the sooner we can get these things, the greater the probability of our success. We need also scholarships, a dozen at least, and much better, double that number, to give us a steady nucleus for each successive class that enters the higher grades of the school. The scholars so supported would be under contract to serve the Mission after graduation; and supposing that a fair proportion of them entered upon preparation for the Ministry, which it would be our chief hope and effort that they should do, we could readily, I think, find occupation for seven or eight such graduates every year.

So the chief immediate moral of this letter . . . is to beg and pray of you [the Secretary] to do all that lies in your power to strengthen and support St. Timothy's School. It is my belief that in this school, small as are both it and its results as yet, is to be found the most important part of our work in Osaka. And in this belief I think that almost anyone who is interested in our work will join me, if he will carefully consider the matter as I have here tried to set it forth. . . .

FROM A LETTER OF BISHOP WILLIAMS.

TOKIO, January 12th, 1883.

I send a short note to let you know a pressing need and ask if you cannot help us.

You are aware that two organs are on the way, but they are not sufficient for our Chapels. The two instruments now on shipboard have been promised, and still two other Chapels are begging for organs. And besides this if you knew the history, and could hear the sound of the organ in my

Asakusa chapel, you would take pity on us and send another. It was carried to Shanghai, no one knows when, and after it was so bad that no one would use it, it was taken to Hankow, and patched up by the Rev. Mr. Hoehing. It became so bad that Mr. Hoehing could not stand it, and was then brought to Tokio, where it has done duty for six or seven years. Your imagination can hardly reach the badness of the noise it makes, and you must hear it to appreciate the music(?)

I do not wish costly instruments. Small but strong ones, with only a few or no stops, will suit us perfectly well. Organs are great helps in our work, and if you can send us two or three you will receive many hearty thanks.

On Tuesday we opened the Divinity School and St. Paul's School, after the Christmas vacation, in the new building, and thoroughly appreciate it after the small building we have had. We hope that the number of the pupils of St. Paul's may largely increase.

We should be glad to receive special offerings for this purpose from one or more persons. The sum of \$75 for each organ would be sufficient, including freight and insurance.—ED.

THE FIRST SERVICE IN KORIYAMA.

The Rev. John McKim gives a most interesting account, in a letter lately received from him, of a trip from Osaka to Koriyama, where he held the first Service of our Mission in that city. He says:

On the evening of December 15th, I held my first Service at Koriyama. Mr. Ozawa, who is to be my helper in the work there, went with me. We left Osaka in *jinrikishas* at 10 o'clock A.M., and reached our hotel in Koriyama at 4.30 P.M. At 7 P.M. we went to the house which we have rented for a preaching place, and found it filled with men and boys and a few women. I had intended saying the Litany, but perceiving that some of the people were bent on making a disturbance, I relinquished the idea and said instead the Lord's Prayer, the Prayers for All in Civil Authority, and for All Conditions of Men. During the prayers there was considerable laughing and talking.

Mr. Ozawa then talked to them for half an hour, telling them what Christianity was not, and upsetting several absurd ideas that the people generally have concerning Christianity and Missionaries.

I then preached to them for forty minutes, telling them what Christianity has done from the beginning to elevate and make happy the family, society and the nation.

I told them there were many things good and beautiful in Buddhism, and if Christianity could give them nothing better it would be useless for them to discard the former; but if Christianity could give them all that is beautiful and true in Buddhism and many other truths and blessed assurances which Buddhism did not possess, was it not their duty to accept it? I then showed them what Christian ethics are by quoting the Ten Commandments and St. Paul's words in regard to the five relations, and ended by quoting the Duty towards My Neighbor from the Church Catechism. I next showed them that Christianity alone could give positive evidence as to a future life, and that such evidence is necessary for man's happiness and assurance in this life, the history of all nations and ages proving that all men long for immortality. I concluded by saying that all men agree that some religion is necessary for the preservation of the nation and society, and that Buddhism must go down before the light of modern science, with which Christianity alone can stand side by side; wherefore it behooved all my hearers who loved their country and wished its highest happiness to aid the only religion which could promote and preserve its peace, prosperity and enlightenment.

I was obliged to leave for Osaka early the next morning to prepare for Sunday Services, but left Mr. Ozawa at Koriyama. Since his return, he has told me that he had a large congregation again on Sunday evening, but was stopped by the police when he had half finished his talk. They told him that he had never received any license to preach or open a preaching place and that he was acting contrary to law. He says they discussed the matter till 2 o'clock in the morning, and that they finally agreed that no license was necessary, nothing being required but a notification that Services were to be held, which notification they had already received.

We hope to proceed without interruption on our next visit.

A letter from the Rev. E. R. WOODMAN, written in Tokio, under date of January 11th, states that the Sunday-school and preaching place opened by him last November are doing as well as he had expected. They form the nucleus of a permanent congregation, which, as Mr. Woodman says, will in all probability increase with hard work and earnest prayer.

Mr. Woodman reports that the new house then in course of erection for his accommodation was progressing rapidly, and would

very probably be completed by the middle of February. The contractor had been very faithful in his work, and it was commonly remarked that probably no house had been so quickly erected in Tokio. Mr. Gardiner has had the whole business of its construction under his supervision; drawing the plans himself, making and signing the contract and overseeing the work of its erection, and doing it all so well that the building would be a great ornament to the

Foreign Concession, in which it stands, and very creditable to the Mission.

Of the ever-pressing needs of the Mission, Mr. Woodman says:

We are hoping that every mail from home will bring us good news of other appointments. If Church-people at home could only realize our condition here, I know that men and money would be offered *at once*. May the Lord of the harvest send some laborers here, not to reap as yet, but only to sow the seed for the harvest.

MEXICO.

REPORT OF THE SPECIAL COMMITTEE ON THE FINANCIAL AFFAIRS OF THE MEXICAN CHURCH.

AT a Special Meeting of the Foreign Committee for conference with the Mexican Commission of the House of Bishops, February 9th, 1883, the following action was had:

Whereas, The Foreign Committee have heretofore advanced money to the Church in Mexico, in consideration of Bishop Riley having given a lien on the Church of San Francisco in the City of Mexico, which property was obtained, in great part, by Trust Funds, and

Whereas, Statements have been made today which lead us to believe that said Church property has been recently imperilled by the authorities of the Church in Mexico, therefore,

Resolved, That a Special Committee be appointed to obtain and report to this Committee an exact financial statement of the condition of the Mexican Church.

Your Special Committee respectfully report that they have had several meetings and find that large sums of money have passed through the hands of Bishop Riley, or have been distributed under his orders since his connection with the work in Mexico. Of these the chief sums are as follows:

Sent by the Mexican Missionary Association and the American Church Missionary Society, \$92,342.82, all of which sum is accounted for in the accounts of the American Church Missionary Society, which are in the hands of its Financial Secretary. [And also there were paid by the League in aid of the Mexican Branch of the Church, before it became our auxiliary, \$12,431.]

There have been passed through our own treasury, by general appropriation, \$111,320; Specials (including those for Building Pur-

poses, \$5,210), \$10,581.34; and further Specials raised by different Committees, \$20,000, making in all \$141,901.34, all of which sums have been accounted for as expended by the reports to the Foreign Committee from time to time made by the Business Agent of the Mexican Church.

Your Committee also find that the sum of \$13,000 has been sent to Bishop Riley from England, which is fully accounted for by our own reports and those of the Business Agent of the Mexican Church for expenses assumed by Bishop Riley in excess of our own appropriations.

It is known that the appropriation made by this Committee never covered entirely the expenses of the Church in Mexico, and it has been the custom of the Business Agent of that Church simply to charge this excess up to Bishop Riley, who met the deficit from his own private resources. Unhappily this continued until Bishop Riley was confronted with a debt of alarming proportions. Your Committee were surprised to find that there had accumulated under this system the sum of \$55,000 due on drafts made by Bishop Riley; and further, that these drafts were so framed as to make them imperil the Church property in Mexico if allowed to go to protest.

It was not clear what could be done, but Bishop Riley himself proposed to raise this money from a trust fund left by his mother for his benefit. Your Committee were busied about this matter, which had caused so much anxiety, when this morning Bishop Riley informed them that he had been able to raise the entire amount himself; that \$42,000 had been paid, and the rest would be as soon as he could get possession of the drafts, the money being in

hand. This at once removes all danger from that quarter, and Bishop Riley asks that as little delay as possible be allowed in perfecting some manner of transfer in trust of the churches in the City of Mexico to Trustees of our Society.

Besides these sums Bishop Riley owes two loans amounting to \$17,200; but which do not in any way put in jeopardy the Church property, and which he expects to provide for. And last of all, he owes this Committee a balance of \$7,664, including interest. This sum of \$24,000 represents Bishop Riley's entire obligations, as we are informed.

It is only just to add that your Committee have received from Bishop Riley's New York agent the following paper:

"Personal donations of Bishop Riley to the Mexican Church, from May, 1873, to February, 1883, \$84,775.94; [signed] J. P. Heath, February 27th, 1883."

Besides this Bishop Riley informs your Committee that he spent previously to the first of May, 1873, about \$25,000, which makes up, say, \$110,000. Some of this the Bishop says may have come from anonymous donations, but not much of it, nearly all coming from himself, and some \$15,000 of it from his father. To this \$110,000 we must add the \$55,000, making up the sum of \$165,000 spent by the Bishop and his friends in the work in Mexico. Besides which two things must be remembered: that Bishop Riley has never received any salary at any time, and, that the money here mentioned, it is understood, has exhausted his private fortune.

[The foregoing statement does not include the sum of \$20,000, collected in New York from the late William E. Dodge and others, which, with the \$15,000 mentioned above from Mr. Theodore E. Riley, made up the original purchase money of the Church of San Francisco; nor does it include \$6,000 appropriated by the Foreign Committee to remove an obligation secured by the Church of San José. *Inserted after the adoption of the Report by the Board of Managers.—J. H. E.]*

We are aware that we have not a financial statement covering the items of expenditure of these sums of money; but we have information which does cover a large amount of money, and an inquiry is now in progress which will indicate these disbursements more

definitely. And whatever may remain it must be remembered that we are examining the disposal of money which was his own. The Committee, from the papers submitted, believe that the Business Agent of the Mexican Church can show expenditures covering what moneys have gone through Bishop Riley's hands, given from our own Committee and other resources, since January 1st, 1878, and what is left over and not accounted for every one understands—indeed knows—came from Bishop Riley or his friends.

Your Special Committee have had the further duty of inquiring whether the appropriations made for the current year have been duly applied according to Schedule, (1) to the payment of the stipends of Clergy and others, and the assistance of the congregations in the several Dioceses; (2) to the educational work in the Theological Seminary; (3) to the orphanages and schools; (4) to the salary of the Rev. Carlos E. Butler.

In pursuing this inquiry your Committee have felt themselves concluded by the action of the Mexican Commission of the House of Bishops, as interpreted by its Chairman, the Bishop of Delaware, in the following extract from a letter addressed by him to the Secretary of the Foreign Committee, dated February 24th, 1883, viz. :

"As to your question, Whom do the Commission recognize as the true representative of the Church? I suppose I must answer, Bishop Riley. . . . Dealing with the Mexican Church as an independent Church, we do not wish to overstep our limit by deciding questions of local and internal administration. . . . There are now two rival bodies claiming to represent that Church—Hernandez at the head of one, Gonzalez of the other. We have not undertaken to pronounce between them. But we have a duly consecrated Bishop, and I think we must regard him as the only qualified representative of the Church at present."

The Foreign Committee is obliged, therefore, for its own present purposes, to recognize the Mexican Church as an independent Church, and cannot deal with questions of appointment and dismissal therein.

1. And first, as to the non-payment of stipends, etc.: We find that the Mexican Church, by its General Synod—which the Foreign Committee have to assume to be valid —has demanded the written assent or "pro-

test," as it is called, of all its Ministers and others in its employ, to certain action taken by it in September last. For reasons not coming within the province of the Foreign Committee to inquire into, the Bishop-elect Hernandez, with several of the Clergy and others, refused their assent or "protest," and the matter came before the Mexican Commission on December 13th, 1882. The Commission decided that it would not then interfere with the action of the Mexican Church. That Church had directed Mr. Mackintosh, its Treasurer, to withhold all pecuniary support from those who refused submission to its decisions, and he did so. The Foreign Committee thereupon made a special and extra appropriation, in lieu of notice of dismissal, for the payment of the stipends thus stopped, up to the date of the meeting of the Mexican Commission, at which time, so far as the relation of the Foreign Committee to those persons was concerned, the pending question was settled, and they could no longer be regarded as in the employ of the Mexican Church. Deeply as they might regret the distressing situation of those thus deprived of their support, the Committee are not authorized to appropriate funds given for the support of the Mexican Church to those no longer in its employ.

It has to be repeated here that the appropriation of the Board of Managers has never covered the entire amount of these stipends and other expenses of the Mexican Church, but that a certain amount additional to the appropriation, has been contributed personally by Bishop Riley, the withdrawal of which, rendered necessary by the exhaustion of his personal means, leaves the amount at the disposal of the Mexican Church no more than sufficient to pay those now actually in its employ.

2. As to the suspension of the Theological School, it is explained by the same considerations. It was directed by the authorities of the Mexican Church for want of funds to carry on the work.

3. As to the Orphanages and Schools, your Committee are officially informed that Mr. Ponce de Leon, the person in charge of the Boys' Orphanage, having refused submission to the authorities of the Mexican Church, they required him to give up the charge to Mr. Ramirez, and on his declining to do so, no further payments were due to him. He

was ill at the time, however, and under these circumstances, as the Committee is officially informed, the necessary funds for the board of the orphans were tendered to his wife by the Treasurer of the Mexican Church; but, as she declined to give a receipt for them the money was not paid over.

It is proper here to state that Mr. Ponce de Leon persisted in retaining the children until compelled by civil process to leave the premises provided by the Mexican Church for their accommodation. He then, as the Committee is informed, transferred some of the children to the Cathedral School under the charge of Mr. Ramirez, in which they are now properly cared for. The others were placed by Mr. Ponce de Leon under the care of another religious body, notwithstanding the fact that he was notified that they would all be received at the Cathedral School.

The Foreign Committee have insisted that the specific amounts contributed in this country for Scholarships in Mexico shall be used for that purpose, and for no other. Scholarships are provided to the extent of \$5,088 a year.

4. The case of the Rev. Prof. Butler is different. He was supported by a specific contribution of \$1,500 a year through the Mexican League. Under the impression that he had quitted his work without leave of the authorities, the Foreign Committee directed that his salary be continued no longer than to January 31st, by which time, having had a grant of \$600 for removing his family to the United States, his connection with the work in Mexico might justly be considered as terminated. But finding, on further inquiry, that his leaving Mexico in October had been sanctioned by the Church authorities there, and that his diocesan, the Bishop of Pennsylvania, had accepted his resignation to take effect March 31st., the Foreign Committee have provided for his salary up to that date.

Your Committee have confined themselves strictly to the question--Whether the amount appropriated and paid by the Board of Managers has been applied in general accordance with the Schedule.

For the fiscal year ending September 1st, 1882, the accounts have been rendered, and the Committee find that the Schedule has been duly carried out.

Since that date events in Mexico have

disturbed the financial arrangements agreed upon between the Foreign Committee and the Mexican Church for the current year; but the Committee are officially informed that the amounts transmitted monthly are being expended in accordance with a schedule drawn up by the authorities of the Church in Mexico, and now before the Foreign Committee for their consideration.

The Special Committee respectfully recommend the adoption of the following resolution, viz.:

Resolved, That the report now submitted be adopted by the Foreign Committee, and communicated to the Board of Managers for its information; and that it be immediately published to the Church at large, with the signatures of all the members of the Special Committee attached.

J. H. ECCLESTON,
W. TATLOCK,
H. Y. SATTERLEE,
F. S. WINSTON,
LEMUEL COFFIN,
JOSHUA KIMBER,

Special Committee.

The Foreign Committee adopted the recommendation of the Special Committee.

At a later hour the Board of Managers, first making the Special Committee a Committee of that body, also adopted the foregoing Report and joined in the order for its publication.

The action was unanimous throughout.

Attest: JOSHUA KIMBER,
Secretary.

NOTE.—It would appear that the facts as now stated, in relation to the action as to payment of stipends, appropriations for the Orphanage, etc., were not known to the Rev. Mr. Hernandez, and to the Superintendent of the Presbyterian Missions, at the date of their letters, January 16th, recently published in several papers.

MISSION ROOMS, NEW YORK,

March 13th, 1883.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 *Bible House*, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from February 1st, to March 1st, 1883.

NOTE.—In the following acknowledgments wherever the abbreviation "Wo. Aux." precedes an amount, the offering is through a branch of the Woman's Auxiliary. The local Parish or Diocesan name of the branch organization is here omitted in order that thereby space may be saved for reading matter.

ALABAMA.			
Mobile—Trinity	13 00	for Emily Williams School.....	10 00
		Middletown—Holy Trinity	50 00
ALBANY.		St. Luke's Chapel, Berkeley Divinity	
Green Island—St. Mark's.....	5 80	School, for "Berkeley" Scholarship, St.	
CALIFORNIA.		John's College	100 00
San Francisco—"Anonymous," through Rev.		North Haven—St. John's, of which for Mex-	
Mr. Githens, for China	5 00	ico. \$5.....	10 00
CENTRAL NEW YORK.		Windsor—Grace	13 80
Utica—C. K. Grannis.....	70	Woodbury—St. Paul's, through Wo. Aux.,	
CENTRAL PENNSYLVANIA.		for Clergy house, Wuchang.....	7 00
Bloomsburg—St. Paul's.....	17 16		
Carbondale—Trinity.....	27 52		
Columbia—St. Paul's.....	3 94		
Harrisburg—St. Stephen's S. S., for Mexico..	10 63		
Leacock—Christ Church.....	2 25		
Mauch Chunk—St. Mark's.....	77 30		
Nickel Mines—Grace.....	2 46		
Paradise—All Saints', of which Missionary			
Box 13,369, \$6.92.....	13 66		
South Bethlehem—Church of the Nativity....	42 99		
Williamsport—Trinity.....	40 00		
	237 91		
CONNECTICUT.			
Essex—St. John's.....	1 50		
Greenwich—Christ Church, of which S. S., \$9.	78 50	ILLINOIS.	
Hartford—Christ Church, through Wo. Aux.,		Galena—Missionary Box 3,445.....	3 85
		Maywood—Union S. S.....	4 05

ACKNOWLEDGMENTS.

<i>Rockford</i> —Emmanuel, for Japan.....	2 00	Japan.....	8 00
	9 90	<i>Fitchburg</i> —Christ Church, of which through Wo. Aux., for "Anna L. Paddock" Scholarship, Duane Hall, \$35.....	55 75
IOWA.		<i>Haverhill</i> —Trinity.....	20 00
<i>Des Moines</i> —St. Paul's, Miss Hattie Hatton, at discretion of Rev. Mr. Fair, for work in Africa.....	15 00	<i>New Bedford</i> —Grace.....	78 54
<i>Waverly</i> —St. Andrew's.....	3 70	<i>Newton</i> —Grace.....	16 81
	18 70	<i>Quincy</i> —Christ Church, through Wo. Aux., for Miss Bruce's salary.....	22 00
KENTUCKY.		<i>Waltham</i> —Ascension, Bible Class, through Wo. Aux., for "Abby R. Loring" Scholarship, St. Agnes' School, Osaka.....	20 00
<i>Louisville</i> —St. Paul's, through Bishop Penick, \$50; S. S., through American Church Missionary Society, for two Scholarships, Cape Mount School, \$50.....	100 00	Christ Church.....	36 50
"Mrs. J. N. N." for Japan.....	50 00	<i>Miscellaneous</i> —"A. R. L." through Wo. Aux., for "Christian Renton Loring" In Memoriam, Bridgman Memorial School.....	25 00
	150 00		4,332 69
LONG ISLAND.		MICHIGAN.	
<i>Brooklyn</i> —Christ Church.....	406 30	<i>Detroit</i> —Grace, for Africa.....	16 60
(Heights)—Grace, of which for Greece, \$55; China, \$75; Jaffa, \$5; Missionary Boxes, \$15.52.....		St. John's (additional).....	50 00
<i>St. Mary's</i>	745 33	St. Paul's, of which through Wo. Aux., for "Jane Stewart" Scholarship, St. Agnes' School, Osaka, \$40.....	92 16
<i>Flushing</i> —St. George's.....	58 19	<i>Jackson</i> —St. Paul's.....	30 00
<i>Garden City</i> —The Cathedral Chapel.....	36 21		188 76
<i>Newtown</i> —St. James'.....	8 48	MINNESOTA.	
<i>St. Johnland</i> —Church of the Testimony of Jesus, for Africa.....	80 00	<i>St. Paul</i> —Miss L. S. McClure.....	6 90
<i>Miscellaneous</i> —Woman's Missionary Association of L. I., for "Long Island" Scholarship, St. John's College.....	25 00	MISSOURI.	
	1,369 51	<i>Hannibal</i> —Trinity.....	4 60
MARYLAND.		<i>Kirkwood</i> —Grace.....	28 90
<i>Anne Arundel Co.</i> —Christ Church, West River.....	40 00	<i>St. Louis</i> —Christ Church, of which S. S., \$3.56.....	83 56
<i>Baltimore</i> —Emmanuel, "A Member," through Rev. Dr. Randolph.....	200 00	Holy Communion.....	20 50
Holy Comforter, Memorial, at discretion of Bishop Penick.....	72 56	<i>Warrensburg</i> —Rev. W. H. D. Hatton, for Japan.....	2 00
St. Barnabas'.....	140 00		139 56
St. Peter's, through Wo. Aux., for "Julius Grammer" Scholarship, Duane Hall.....	40 00	NEW JERSEY.	
Miss Emily Hoffman, for "Number One" Scholarship, Cape Mount School	12 50	<i>Beverly</i> —St. Stephen's.....	16 00
<i>D. (Washington)</i> —Ascension.....	65 65	<i>Burlington</i> —St. Mary's (additional).....	6 00
(Georgetown)—St. John's.....	56 94	<i>Elizabeth</i> —St. John's.....	355 28
<i>Howard and Anne Arundel Co.'s</i> —Trinity Parish, Trinity, for Scholarship, Baird Hall, \$40; "Christian Schmidt" Scholarship, Cape Mount School, \$12.50; Mrs. Birkhead, for Africa, \$5.....	57 50	<i>Mount Holly</i> —Trinity, for "Perinchief" Scholarship, St. Agnes' School, Osaka.....	40 00
<i>Prince George Co.</i> —Trinity.....	5 00	<i>Trenton</i> —St. Michael's....	42 00
<i>Washington Co.</i> —St. Mark's.....	9 85		459 28
St. Paul's.	2 86	NEW YORK.	
	705 86	<i>Barrytown</i> —St. John the Evangelist Memorial	5 20
MASSACHUSETTS.		<i>Clifton</i> —St. John's, through Wo. Aux., toward two "Staten Island" Scholarships, Cape Mount School, \$15; for Africa, \$6.....	21 00
<i>Boston</i> —Emmanuel, through Wo. Aux., for Insurance dues, Messrs. Ferguson, Wong and Laning, \$150; "Sarah F. Hoyt" Scholarship, Girls' School, Cape Palmas, \$50; Miss Bruce's salary, \$92; St. John's College, \$5.....	297 00	<i>New Brighton</i> —Christ Church, through Wo. Aux., toward two "Staten Island" Scholarships, Cape Mount School, \$15; for Africa, \$12.48.....	27 48
Good Shepherd, through Wo. Aux., for Foreign Missionaries' Fund, \$20; Miss Bruce's salary, \$12.55.....	32 55	<i>Newburgh</i> —St. George's, of which for Mexico, \$3.....	71 03
(South)—St. Matthew's, through Wo. Aux., for China.....	21 13	<i>New York</i> —Ascension, through Wo. Aux., for Rev. Mr. Yen's salary.....	65 00
(Dorchester)—St. Mary's, of which for China, \$11.40.....	31 40	Calvary, through Wo. Aux., for Insurance dues Bishop Schereschewsky, \$79.16; Miss Lawson's salary, \$50; Epiphany Meeting, (of which for Africa and Mexico, \$10), \$84.17.....	213 33
St. Paul's, of which through Wo. Aux., for Miss Bruce's salary, \$50; "A Member," through Wo. Aux., for "Horatio Chickering Memorial" Scholarship, Boys' School, Tokio, \$60.....	748 18	Grace, through Wo. Aux., for Japan Hospital, \$50; salary of lady Missionary in Japan, \$50; "Grace Church" Scholarship, "No. One," Cape Mount School, \$25; Miss Wolf, for "Grace Church" Scholarship, "No. Two," Cape Mount School, \$25.....	150 00
Trinity, of which for St. John's College, \$50; through Wo. Aux., "A Member," for Miss Bruce's salary, \$5; "A Member" for Jaffa, \$25.....	2,837 13	Holy Communion.....	265 00
<i>Cambridge</i> —Christ Church, of which through Wo. Aux., for Insurance dues Rev. T. S. Tyng, \$12.50.....	20 70	Holy Trinity, through Wo. Aux., for "Sarah P. Doremus" Scholarship, St. Agnes' School, Osaka.....	40 00
St. John's Memorial Chapel (additional) "C. P. P." for China.....	27 00	Incarnation, of which at discretion of Rev. Arthur Brooks, \$50; through Wo. Aux., for "Arthur Brooks" Scholarship, Emma Jones School, \$40; S. S., for "George N. Hale" Scholarship, Capt Mount School, \$25.....	618 13
<i>Dedham</i> —Good Shepherd, through Wo. Aux., for "Good Shepherd" Scholarship, Emma Jones School.....	25 00	St. Augustine's Chapel.....	26 82
<i>Fall River</i> —St. John's S. S., for Africa and	10 00	St. Barnabas' Chapel, for Missionary Educational Fund.....	3 16
NOTE.—In the March SPIRIT OF MISSIONS \$25 from N. Y., Fordham, St. James', for Miss Riddick's salary, should have been for Miss Michie's salary.		St. Bartholomew's.....	1,165 00
		St. James'.....	100 00
		St. John's Chapel.....	36 29
		St. John the Evangelist S. S., (additional) for Missionary Educational Fund, 25 cts.; Children's fair, at discretion of Rev. W. A.	

Fair, for work in Africa, \$25.....	25 25	Missionaries' Fund.....	8 00
St. Luke's S. S., for Missionary Educational Fund.....	2 01	(Germantown)—Calvary.....	65 00
St. Mark's, through Wo. Aux., for St. Mark's bed, Wuchang Hospital.....	25 00	Christ Church.....	128 00
St. Thomas', through Wo. Aux., for Miss Lawson's salary.....	75 00	(Germantown)—Christ Church, through Wo. Aux., for Miss Mead's salary, \$3; "J. C. Emery" Scholarship, Girls' School, Cape Palmas, \$1; Foreign Missionaries' Fund, \$3.....	7 00
St. Timothy's.....	17 00	Covenant, through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College, \$2; Foreign Missionaries' Fund, \$4.....	6 00
Transfiguration, for China, \$30; Mrs. Inness through Wo. Aux., for St. John's College, \$5.....	35 00	(Mt. Airy)—Grace.....	21 56
Trinity Chapel, of which through Wo. Aux., for Miss Michie's salary, \$30; Ins. dues Rev. Mr. Boone, \$50; Trinity Chapel, bed, Wuchang Hospital, \$30; Miss Lawson's salary, \$25; "A Member," for "G. G." Scholarship, Girls' School, Cape Palmas, \$50; S. S., for Missionary Educational Fund, \$7.12.....	3,113 83	Holy Comforter Memorial.....	68 84
Eighth Ward Mission, through Wo. Aux., for Japan Hospital.....	2 11	Holy Trinity, of which "In Memoriam," for Jaffa, \$25; through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College, \$12.85; Foreign Missionaries' Fund, \$2.....	3,115 40
Mrs. D. W. Bishop.....	100 00	(West)—Church of Our Saviour S. S., at discretion of Bishop Penick.....	22 91
"H. G. G.".....	2,500 00	(West)—St. Andrew's.....	30 51
"C. W. O.".....	100 00	St. Barnabas', through Wo. Aux., for "Bishop Stevens" Scholarship, St. John's College.....	6 00
Pelham—Christ Church.....	11 19	St. Luke's, through Wo. Aux., for Woman's Hospital, Wuchang, \$25; Miss Mead's salary, \$10; "Bishop Stevens" Scholarship, St. John's College, \$4; Foreign Missionaries' Fund, \$2; "J. C. Emery" Scholarship, Cape Palmas, 50 cts.....	41 50
Poughkeepsie—Christ Church (additional).....	1 00	(Frankford)—St. Mark's, through Wo. Aux., for "J. C. Emery" Scholarship, Girls' School, Cape Palmas.....	50
St. Paul's, of which for Mexico, \$10.....	169 59	(West)—St. Mary's, through Wo. Aux., for "J. C. Emery" Scholarship, Girls' School, Cape Palmas, \$8.50; Miss Mead's salary, \$1.25.....	9 75
The Misses Hatch's Missionary Box, 952.....	1 50	(Francisville)—St. Matthew's, of which for Africa, \$41.85.....	71 29
Red Hook—Christ Church.....	10 50	St. Peter's, through Wo. Aux., for "J. C. Emery" Scholarship, Girls' School, Cape Palmas.....	50
Richmond—St. Andrew's, through Wo. Aux., for Africa, \$2.50; toward two "Staten Island" Scholarships, Capt Mount School, \$5.....	7 50	(Germantown)—St. Mark's, through Wo. Aux., for "Bishop Stevens" Scholarship, Girls' School, Cape Palmas.....	10 50
Wappingers Falls—Zion, through Wo. Aux., for Scholarship, Duane Hall, \$10; Scholarship, St. Mary's Hall, \$40.....	80 00	(Roxborough)—St. Timothy's, through Wo. Aux., for "J. C. Emery" Scholarship, Girls' School, Cape Palmas.....	8 13
West Brighton—Ascension, through Wo. Aux., for Africa, \$12.25; toward two "Staten Island" Scholarships, Cape Mount School, \$15.....	27 25	Episcopal Hospital, through Wo. Aux., for "St. John's" Scholarship, St. John's College.....	50
Miscellaneous—Mrs. Titus, through Wo. Aux., for "Anna T. Westervelt" Scholarship, St. Agnes' School, Osaka.....	40 00	(Pittsburgh)—Calvary.....	115 19
Mrs. W. H. Brown, through Wo. Aux., for "Anna T. Brown" Scholarship, St. Agnes' School, Osaka.....	40 00	Trinity, Society of Mercy, Miss Jane Holmes, through Wo. Aux.....	20 00
"A Friend," through Wo. Aux., for Japan Hospital.....	20 00	PIITTSBURGH.	135 19
NORTH CAROLINA.	9,211 18	Genesee—Trinity.....	1 80
Leakesville—Two Missionary Boxes, through Wo. Aux.....	76	RHODE ISLAND.	
Raleigh—St. Mary's School, for "Aldert Smedes" Scholarship, Emma Jones School.....	20 00	Providence—All Saints' Memorial, of which for Mexico, \$19.28.....	122 45
Miscellaneous—"Messengers of Hope," for Endowment Fund, "North Carolina" Scholarship.....	50 00	Grace*.....	976 89
"M. S. B.".....	1 00	St. John's, of which for Africa, \$5.....	160 11
NORTHERN NEW JERSEY.	71 76	Westerly—Christ Church, of which S. S., for Mexico, \$100.....	
Bergen Point—Trinity, through Wo. Aux., for "Richard B. Duane" Scholarship, Emma Jones School.....	15 00	SOUTHERN OHIO.	1,259 45
Jersey City—St. Matthew's, Missionary Box 6,090.....	25 00	Charleston—St. Andrews', Colored Congregation.....	15 00
Morristown—Church of the Redeemer, Mrs. Buttolph, of which for Mexico, \$5.....	30 00	St. Philip's.....	30 00
Newark—Grace.....	62 28	Summerville—St. Paul's.....	9 65
Trinity (additional).....	174 60	CINCINNATI—St. John's S. S., for Africa, \$10; China, \$10; Japan, \$10; Haiti, \$10; Mexico, \$10.....	54 65
South Orange—Holy Communion, of which S. S., for Jaffa, \$12.28.....		Ironton—Christ Church.....	50 00
OHIO.		Piqua—St. James'.....	12 80
Cleveland—Good Shepherd Memorial, thro' Wo. Aux., for "Bishop Bedell" Scholarship, St. John's College.....	5 00	RANTOUL—St. Paul's.....	10 00
St. Paul's.....	205 00	SPRINGFIELD.	72 80
Lyme—Trinity.....	3 37	Rantoul—St. Paul's.....	1 50
Monroeville—Zion.....	4 63		
Sandusky—Grace, Wo. Aux., for "Sandusky" Scholarship, Duane Hall.....	23 00		
PENNSYLVANIA.	241 00		
Jenkintown—Church of Our Saviour.....	92 78		
Philadelphia—Advent, through Wo. Aux., for bed in Wuchang Hospital, \$3; "Bishop Stevens" Scholarship, St. John's College, \$2.....	5 00		
Ascension, through Wo. Aux., for Foreign			
* In the February SPIRIT OF MISSIONS \$100 for Miss Ridick's salary, acknowledged as from R. I. Branch Wo. Aux., we are now informed was from the following Parishes, through the Wo. Aux.: Providence, Grace, \$26; St. John's, \$44; Westerly, Christ Church, \$30.			

ACKNOWLEDGMENTS.

TENNESSEE.

Columbia—St. Peter's.....	3 40
Knoxville—St. John's.....	15 00

VERMONT.

Bennington—St. Peter's.....	4 50
Burlington—St. Paul's.....	3 74
Cambridge—Holy Apostles.....	14
Enosburg—Christ Church.....	57
East Berkshire—Calvary.....	53
Fairfax—Christ Church.....	75
Fairfield—Trinity.....	92
Georgia—Emmanuel.....	43
Hydeville—St. James'.....	62
Island Pond—Christ Church.....	03
Jericho—Calvary.....	26
Milton—Trinity.....	1 56
Montgomery—Union Church.....	38
Newport—St. Mark's.....	73
Northfield—St. Mary's.....	1 88
Poultney—St. John's.....	66
Randolph—Grace.....	31
Richford—Mission.....	30 73
Rutland—Trinity, of which 10 cent Fund, through Wo. Aux., toward support of lady Missionary in Japan, \$2.....	2 60
St. Albans—St. Luke's.....	87
St. Johnsburg—St. Andrew's.....	1 34
Sheldon—Grace.....	85
Shelburn—Trinity.....	1 87
Vergennes—St. Paul's.....	2 51
West Rutland—Grace.....	83
West Randolph—St. John's.....	3 93
Windsor—St. Paul's.....	96
Winooski—Trinity.....	65 87

VIRGINIA.

Alexandria Co.—Fairfax Parish, Christ Ch., through Wo. Aux., for "Christ Church"; Scholarship, St. Paul's School, Tokio.....	Episcopal High School, Missionary Society, for "Mary B. Blackford" Scholarship, Cape Mount School, \$25; Jaffa, \$25.....
Through Rev. H. Suter, for Jaffa.....	Through Rev. H. Suter, for Jaffa.....
Bedford Co.—Heber Parish, St. John's, for Jaffa.....	Bedford Co.—Heber Parish, St. John's, for Jaffa.....
Campbell Co.—Moore Parish, Good Shepherd. Moore Parish, Trinity.....	Campbell Co.—Moore Parish, Good Shepherd. Moore Parish, Trinity.....
Clarke Co.—Miss Page's Home School, for Jaffa.....	Clarke Co.—Miss Page's Home School, for Jaffa.....
Culpeper Co.—Slaughter Parish, Emmanuel, for Rev. J. McNabb's salary.....	Culpeper Co.—Slaughter Parish, Emmanuel, for Rev. J. McNabb's salary.....
Fauquier Co.—Whittle Parish, Trinity, for Rev. J. McNabb's salary.....	Fauquier Co.—Whittle Parish, Trinity, for Rev. J. McNabb's salary.....
Frederick Co.—St. Thomas' Parish, St. Thomas'.....	Frederick Co.—St. Thomas' Parish, St. Thomas'.....
Henrico Co.—Henrico Parish, Monumental Church, Mission Aid Society, for Mexico	Henrico Co.—Henrico Parish, Monumental Church, Mission Aid Society, for Mexico
Pittsylvania Co.—Banister Parish, Emmanuel, for "Emmanuel" Scholarship, Bishop Boone Memorial School, of which S. S., \$8.75; Missionary Box 2,940, \$2.....	Pittsylvania Co.—Banister Parish, Emmanuel, for "Emmanuel" Scholarship, Bishop Boone Memorial School, of which S. S., \$8.75; Missionary Box 2,940, \$2.....
Prince William Co.—Hayingmarket Parish, St. Paul's, for Rev. J. McNabb's salary.....	Prince William Co.—Hayingmarket Parish, St. Paul's, for Rev. J. McNabb's salary.....
Shenandoah Co.—Bedford Parish, Emmanuel Bedford Parish, St. Andrew's.....	Shenandoah Co.—Bedford Parish, Emmanuel Bedford Parish, St. Andrew's.....
Warren Co.—St. Thomas' Parish, Calvary.....	Warren Co.—St. Thomas' Parish, Calvary.....

STATEMENT.

Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year, closing with August 31, 1883	\$182,375 00
Sum now acknowledged, exclusive of "Specials" to be paid over and above Appropriation	\$76,736 16
Still required during the remainder of the fiscal year to enable the Foreign Committee to meet the items scheduled in the above mentioned appeal and close their books September 1st, next, on a cash basis.....	\$105,638 84

ACKNOWLEDGMENTS
OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from February 1st, to March 1st, 1883

ALBANY.

Albany—St. Peter's, Miss A. Lacy.....	10 00
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CENTRAL NEW YORK.

Guilford—Christ Church, Mr. J. Bustin	5 00
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LONG ISLAND.

Brooklyn—Christ Church	56 00
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MASSACHUSETTS.

Boston—Through Mexican Division, Woman's	
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Auxiliary, St. John's, "Family Mite Chest" for Mrs. Hooker's Orphanage
Jamaica Plains—"Memorial Gift".
Quincy—Mrs. McNab.....

NEW JERSEY.
Beverly—St. Stephen's, toward "A. F. B." Scholarship.....
 St. Mary's, toward "A. F. B." Scholarship.....
 Grace, toward "A. F. B." Scholarship....

NEW YORK.
New York—Ascension, through Woman's Missionary Association, Miss H. Brown.....
 Calvary, "S. C. C." Mite Box.....
 Grace, Woman's Foreign Mission Association for Orphanage, \$50; Miss McIlvaine for same, \$5; Mrs. T. Marston Taylor, \$5; Mme. de Vaughne, \$10.....
 Holy Communion, Mrs. Abbott, \$10; Mrs. Aldrich, \$14; Mrs. Wm. E. Chisholm, \$10; Epiphany Collection, \$100.....
 Holy Trinity, Ladies' Missionary Society, Scholarship.....
 Holy Trinity, Harlem, Woman's Missionary Society
 St. Bartholomew's, Miss Pearsall, \$5; Mrs. W. K. Thorn, \$20.....
 St. Mark's Mrs. F. B. Austin

St. Thomas', Mrs. Flower, \$10; Mrs. H. E. Russell, \$10; Miss A. B. Halsted, \$100.....
 Zion, "Anonymous," \$1; the Misses Bailey, \$4; Cash, \$5; Mrs. Graydon, \$1; Miss McLanathan, \$1.....
 Mrs. Edward C. Bogert

Miss Anna Hadden

NORTH CAROLINA.
Salisbury—Miss Alice L. Pearson

Wilmington—Mrs. George Davis

NORTHERN NEW JERSEY.
Madison—Grace.....
Orange—Through Woman's Missionary League, Mrs. Thomas A. Biddle, \$25; Mrs. Hathaway, \$2; Mrs. Ward, \$5; Mrs. Henderson, \$1.....

BY REQUEST OF BISHOP HOLLY we append a list of the sums contributed in the United States on behalf of St. John's Church, Cape Haytien, other than those which passed through the treasury of the Foreign Committee (amounting altogether to \$153.85), and have been already acknowledged. This is done because the Rev. Mr. Kerr acted on an authorization of the Committee in raising this Fund. Mr. Kerr desires, at the same time, to express his thanks to all the contributors.

NEW YORK.—Rev. Morgan Dix, d.d., \$10; Rev. C. E. Swope, d. d., \$10; Offertory at St. Philip's Church, \$22.50; Rev. G. H. Houghton, d. d., \$10; Offertory at Grace Church, by the Rev. H. C. Potter, d.d., \$24.02; Messrs. Edward Ridley & Sons, \$10; Offertory at St. Paul's Chapel, by the Rev. Dr. Mulcahey, \$50; Rev. E. A. Hoffman, d.d., \$10; Mr. Isaiah Bryan, \$2.50; Mr. D. A. Brown, \$5; Dr. P. A. White, \$4. BROOKLYN.—St. Paul's Church, by the Rev. Dr. Haskins, \$10; A Friend, \$2; A Friend, \$1. YONKERS.—St. Paul's Church, by the Rev. Dr. Mills, \$25. NEWPORT, R. I.—The Right Rev. T. M. Clark, d.d., Bishop of Rhode Island, \$10; Rev. Dr. Mercer, \$10; Mrs. J. J. Astor, \$10; D. B. Tenant, Esq., \$10; Miss W. E. Grey, \$10; Constant A. Andrews, Esq., \$10; Mrs. Willing, \$5; Rev. Mr. Theirs, \$5; Mr. Weaver, \$3; Mr. S. Dickerson, \$2; Rev. Mr. Jeter, \$4; Mrs. Calthone, \$1; Cash, \$5 NEWARK, N. J.—The Right Rev. T. A. Starkey, d.d., Bishop of Northern New Jersey, \$10; Rev. C. M. Christian, \$10. ORANGE, N. J.—St. Mark's Church, by the Rev. Dr. Williams, \$15.50; Grace Church, by the Rev. Dr. Schuyler, \$45.20. SYRACUSE.—The Rev. Dr. Clark, St. James' Church, \$5. SARATOGA SPRINGS.—Mrs. Putnam, \$1; Miss Wiggins, \$1; "Little Allie's Mite," \$1. UTICA.—Trinity Church, by the Rev. C. H. Gardiner, \$12.80; Calvary Church, by the Rev. A. B. Goodrich, d. d., \$5. BUFFALO.—Trinity Church, by the Rev. Dr. Van Bokkelen, \$3; Mr. James M. Smith, \$10; Mr. W. U. Week, \$10; Mr. Wm. M. Hughes, \$5;

PATERSON—St. Paul's Guild, \$2; Mrs. Johnston, \$1.....

3 00

41 00

PENNSYLVANIA.

78 00 Philadelphia—Through Branch League, Calvary Sunday School, "Conshohoken" Scholarship, \$15; Holy Trinity, Westchester, \$40; Miss Gorgas, Westchester, toward "Bishop Stevens" Theological Scholarship, \$10.....

65 00

PITTSBURGH.

15 00 Pittsburgh—Through Branch League, Interest on endowed Scholarship, \$10; St. Andrew's, "J. B. J." Scholarship, \$3; Annual Subscriptions, \$2; Woman's Missionary Society, for Mrs. Lever, \$100; St. Paul's, "Rev. Robert Crumpton" Scholarship, \$60; "M. M. Metcalf" Scholarship, \$60; Lois Metcalf Scholarship, \$60; Christ Church, Allegheny, "Mrs. Roseburg" Scholarship, \$21; Rev. Robert Meech, \$15; Calvary, East End, "R. O. B." Scholarship, \$10; Berean Scholarship, \$10; "Sarah A. Vincent" Scholarship, \$10; Theological Seminary, \$4.51; Grace, Mt. Washington, "Rev. Robert Coster" Scholarship, \$20.85.....

413 36

SOUTHERN OHIO.

Cincinnati (Clifton)—Calvary Sunday-school 100 00

5 00

VIRGINIA.

120 00 Alexandria—Mrs. A. W. Dodge.....

Whittle Parish—Grace.....

3 00

7 00

WESTERN NEW YORK.

Geneva—"A Friend," through Foreign Committee.....

522 20 Rock Stream—Mrs. S. K. Smith.....

5 00

15 00

WEST VIRGINIA.

Jefferson Co.—Zion, St. Andrew's Parish, Mexican League, through Foreign Committee.....

3 00

25 00

Receipts for the month.....

Amount previously acknowledged.....

33 00 Total receipts since April 12th, 1882.....

\$12,375 36

Wm. Wolige, Esq., \$25; Rev. Dr. Shelton, \$5; J. L. Chichester, Esq., \$5. ROCHESTER.—Mrs. Rochester, \$2; Mrs. Webster, \$2; Mrs. M. E. Jackson, \$1. ALBANY.—St. Peter's Church, by the Rev. Dr. Battershall, \$10; Grace Church Sunday School, by the Rev. Mr. Schwartz, \$10.26. NEWBURGH.—St. George's Church, by the Rev. O. Applegate, \$10; St. Paul's Church, by the Rev. Rufus Emery, \$3. PHILADELPHIA.—Holy Trinity Memorial Sunday-school, \$17; Rev. D. S. Miller, d.d., \$10; Church of the Covenant, by the Rev. R. Newton, d.d., \$27; Church of the Crucifixion, by the Rev. H. L. Phillips, \$100; St. Thomas' Church, \$8; Rev. Dr. Batterson, \$5; Mrs. Batterson, \$5; Mrs. J. C. Le —, \$1; Hon. John Welsh, \$10; Cash, \$5. MAINE.—The Right Rev. H. A. Neely, d.d., \$5; Mr. A. H. Millar, \$10. GERMANTOWN, PA.—St. Peter's Church, by H. H. H. \$50; Calvary Church, by the Rev. J. De Wolfe Perry, \$13; Donation of 1 Lectern and 1 plated silver Flagon. ASHBOURNE, PA.—St. Paul's Church, by the Rev. Ed. W. Appleton, d. d., \$63. Sunday-school donation; 1 Cabinet Organ, \$50. READING, PA.—The Right Rev. M. A. De Wolfe Howe, d.d., \$10; R. A. Beech, Mass., \$100. Total, \$1,178.38.

From the American Bible Society, 100 English Bibles, 100 French Bibles and 2 English and French Pulpit Bibles, valued at \$103.56.

From the New York Bible and Common Prayer Book Society, 101 English Prayer Books, 101 English Hymnals, 4 English Hymnals with Music.

FOREIGN JURISDICTIONS.

A list of the Clergy canonically connected with the Foreign Jurisdictions and their Stations, together with a list of the lay-workers belonging to the same:

GREECE.

Miss Marion Muir, also three student teachers.....	<i>Athens.</i>
Widow Helene Zenophondulis.....	"
Widow Paraskavoula Atesia.....	"
Basiliki Servion.....	"
Levkas Skenezy.....	"
Julius Henning.....	"
Georgia Nikolaeidon.....	"
Penelope Loudon.....	"
Katina Metallinon.....	"
Helene Metallinon.....	"

WESTERN AFRICA.

The Rt. Rev. C. CLIFFORD PENICK, D.D., Missionary Bishop.	
(In the U. S.)	

Cape Palmas District.

The Rev. S. D. Ferguson (Liberian).....	<i>Harper.</i>
†The Rev. R. H. Gibson (Liberian).....	
The Rev. M. P. Valentine Keda (Native).....	<i>Cavalla.</i>
†The Rev. Wm. Allan Fair.....	<i>Seattle, Wash. Ter.</i>
The Rev. O. E. Shannon Hemie (Native).....	<i>Hoffman Station.</i>
†J. J. Neal (Liberian), Lay-reader.....	<i>Harper.</i>
Mrs. S. J. Simpson (Liberian), Teacher.....	<i>Cape Palmas.</i>
Mrs. E. A. Johnson (Liberian), St. Mark's School.....	<i>Harper.</i>
Richard Killen Nyema, "	<i>Rockbookah.</i>
A. H. Vinton Foda "	<i>Cavalla.</i>
E. W. Appleton Wade "	<i>Fishtown.</i>
T. C. Brownell Gibbs "	<i>Cavalla.</i>
Joseph Elliott Nin'ne "	"
Also three Student Teachers.	

Sinoe and Bassa District.

The Rev. L. L. Montgomery (Liberian).....	<i>Bassa.</i>
†The Rev. J. G. Monger, "	<i>Sinoe.</i>
†George A. Dunbar (Liberian), Lay-reader.....	"
†J. A. Herring (Liberian), Lay-reader.....	<i>Bassa.</i>

Monrovia and Cape Mount District.

The Rev. G. W. Gilson (Liberian).....	<i>Monrovia.</i>
†The Rev. A. E. Russell (Liberian).....	<i>Clay-Ashland.</i>
†The Rev. J. W. Blackridge (Liberian).....	<i>Monrovia.</i>
Rev. Henry W. Meek.....	" (In passage).
The Rev. Edward Hunt (Liberian).....	<i>Cryterville.</i>
The Rev. John McNabb*.....	<i>(In the U. S.)</i>
The Rev. Horatio C. Merriam N'rema (Native).....	<i>Cape Mount.</i>
Mr. G. W. Christian Schmidt*.....	
†Calvin Douglas (Liberian), Lay-reader.....	<i>Caldwell.</i>
J. D. A. Scott (Liberian), Catechist.....	<i>Caldwell.</i>
Mrs. Penick*.....	<i>(In the U. S.)</i>
Mrs. McNabb*.....	"
Mrs. Schmidt*.....	
Mrs. M. R. Brierly*.....	<i>Cape Mount.</i>
Miss Sarah Johnson (Liberian).....	"

CHINA.

The Rt. Rev. SAMUEL I. J. SCHERESCHEWSKY, D.D.,	
Missionary Bishop, (<i>Absent</i>).	

The Rev. Elliot H. Thompson.....	<i>(In the U. S.)</i>
The Rev. Kong Cha Wong.....	<i>Shanghai.</i>
The Rev. William J. Boone.....	
The Rev. Yung Kiung Yen, M.A.....	"
The Rev. Hoong Neok Wo.....	<i>Kia Ding.</i>
The Rev. Wm. S. Sayres.....	<i>Shanghai.</i>
The Rev. Sung Tsz Yean.....	<i>Hankow.</i>
The Rev. Sung Lu Chun*.....	<i>Nan Ziang.</i>
The Rev. Zu Soong Yen*.....	<i>Kong Wan.</i>
The Rev. Frederick R. Graves.....	<i>Wuchang.</i>
The Rev. Herbert Sowerby.....	"
The Rev. Ching Chang Wu.....	<i>Shanghai.</i>
The Rev. Szs Chia Hwai.....	<i>Tsung Zu.</i>
The Rev. Yuin Yu Shih.....	<i>Nan Kong.</i>
The Rev. Yu Tang Chui.....	<i>Da Tsong.</i>
The Rev. George D. Appleton.....	<i>(In passage).</i>
The Rev. Arthur H. Locke.....	
Henry W. Boone, M.D., Missionary Physician.....	<i>Shanghai.</i>
William A. Deas, M.D., ".....	<i>Wuchang.</i>
M. Helen Thompson, M.D., "	
Mrs. Schereshevsky.....	"
Mrs. Thomson.....	<i>(Absent).</i>
Mrs. W. J. Boone.....	<i>(In the U. S.)</i>
Mrs. Sayres.....	<i>Shanghai.</i>
Mrs. Sowerby.....	<i>Wuchang.</i>
Mrs. Appleton.....	<i>(In passage).</i>
Mrs. Locke.....	"
Mrs. Kate J. Sayres Trained Nurse.....	
Miss Josephine H. Roberts.....	<i>Shanghai.</i>
Miss Martha Bruce.....	
Miss Sara E. Lawson.....	"
Miss Esther A. Spencer, Teacher of English.....	
Miss Wong.....	"

Also fifteen Candidates for Holy Orders, and fifty-five Catechists, Teachers, etc. (Natives.)

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,	
Tokio.	

The Rev. A. R. Morris.....	<i>(In the U. S.)</i>
The Rev. Clement T. Blanchet.....	<i>Tokio.</i>
The Rev. Theodosius S. Tyng.....	"
The Rev. John McKim.....	<i>Tokio.</i>
The Rev. E. R. Woodward.....	<i>Osaka.</i>
Hens. Laning, M.D., Missionary Physician.....	<i>Tokio.</i>
Mr. James McD. Gardiner.....	<i>Tokio.</i>
Mrs. B. B. Whitcher.....	<i>Osaka.</i>
Mrs. Tyng.....	<i>(In the U. S.)</i>
Mrs. McKim.....	<i>Tokio.</i>
Mrs. Gardiner.....	<i>Tokio.</i>
Mrs. Laning.....	<i>Osaka.</i>
Miss Margaret L. Mead.....	"
Miss Sarah L. Riddick.....	<i>Tokio.</i>

Also three Candidates for Holy Orders, and twenty-five Catechists, Teachers, Lay-readers, and Bible-readers (Native).

HAITI.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers:

The Rt. Rev. J. THEODORE HOLLY, D.D., LL.D., Bishop of the Church in Haiti, Port au Prince.

The Rev. St. Denis Bauduy.....	<i>Port au Prince.</i>
The Rev. Pierre E. Jones.....	<i>Jeremie.</i>
The Rev. Charles E. Benedict.....	<i>Aux Cayes.</i>
The Rev. Louis Duplessis Ledan.....	<i>Torbeck.</i>
The Rev. Alexander Battiste.....	<i>Port au Prince.</i>
The Rev. Francois J. Brown.....	<i>Gros Morne.</i>
The Rev. H. Michel.....	<i>Trianon.</i>
The Rev. Jean J. Constant.....	<i>Beauvois.</i>
The Rev. Sadach Kerr.....	<i>Cape Haitien.</i>
The Rev. Theodore F. Holly.....	<i>Port au Prince.</i>
The Rev. S. U. L. Bastien.....	<i>Acul.</i>
The Rev. Daniel Michel.....	<i>Petit Fond.</i>

There are besides, one Presbyter, fourteen Lay-readers and Catechists, eighteen Day-school Teachers, and fifteen Sunday-school Teachers, who receive no support, at least from the United States.

MEXICO.

The following Clergy and Lay-workers of the Church in Mexico (except where otherwise indicated) receive stipends out of the appropriation of the Board of Managers, according to information received March 8th, 1883, and certified by Bishop Riley.

The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the Valley of Mexico. (In the U. S.)

The Rev. I. Maruri.....	<i>Mexico.</i>
The Rev. J. L. Perez.....	
The Rev. Quincto Orihuela.....	<i>Jiquilcingo.</i>
The Rev. Jose M. Gonzalez.....	<i>Mexico.</i>
The Rev. J. Ramirez Arellano.....	"
The Rev. A. Carrion.....	
The Rev. I. Bustamante.....	<i>Nopala.</i>
The Rev. J. G. Ramirez.....	<i>Mexico.</i>
Mr. A. E. Mackintosh, Business Agent*.....	
Mr. F. Villegas.....	<i>Puebla.</i>
Mr. J. Flores, Lay-reader.....	
Mr. H. Lozada, Lay-reader.....	<i>San Pedro Martin.</i>
Mr. F. Bonilla.....	<i>Teletelco.</i>
Mr. Sergio Arenas.....	<i>Puebla.</i>
Miss Herman Hooker*.....	<i>Boys' Orphanage, Mexico.</i>
Miss Anna G. Smith.....	<i>Girls' Orphanage, Mexico.</i>
Mr. F. Candanosa, Teacher.....	<i>Cathedral Boys' School,</i> " <i>Mexico.</i>
Mr. Diego Martinez, Teacher.....	
Miss Candanosa, Teacher.....	<i>Girls' School de la Independencia.</i>
Miss Pinto, Teacher.....	
Mr. M. Roldan.....	<i>Mexico.</i>
Mr. M. Orihuela, Teacher.....	<i>Jiquilcingo.</i>
Mr. Albert Vega, Lay-reader and Candidate for Orders.....	<i>Puebla.</i>
Mr. Luis Prieto.....	<i>"</i> <i>Mexico.</i>
Mr. Antonio Prieto.....	"
Mr. E. Ramirez Arellano, Director, <i>Boys' Orphanage,</i>	
Miss Tamariz, Teacher.....	<i>Girls' Orphanage,</i> "
Miss Lina Mota, Teacher.....	
Mr. Manuel Perez.....	<i>Nopala.</i>
Mr. Enrique Hernandez, Lay-reader.....	<i>Mexico.</i>
Mr. J. R. Perez, Teacher.....	<i>Hidalgo.</i>
Mr. J. R. Perez, Teacher.....	<i>Mexico.</i>
Mr. J. del Corral, Teacher.....	<i>Nopala.</i>
Mr. Reynaldo Dominguez, Lay-reader.....	<i>Mexico.</i>
Mr. P. Fragoso, Lay-reader.....	"
Mr. Hilario Leon, Teacher.....	<i>Tlalmanalco.</i>
Mr. F. Barragan, Teacher of Singing.....	<i>Mexico.</i>
Mr. J. Vega.....	"
Mr. F. Alcantara.....	"

*P. O. Address, care R. A. Sherman, Monrovia, Liberia.

These are not supported by the Board.

†P. O. Address, as of all the Clergy in Shanghai, "St. John's College, Shanghai."

*P. O. Address, care Messrs. Watson, Phillips & Co., City of Mexico.

†Not supported under the appropriation.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, Secretary Woman's Auxiliary,

21 Bible House, New York City.

APRIL, 1883.

THE Monthly Conference of Diocesan Officers with the Secretary of the Woman's Auxiliary will be held on Thursday, April 26th, at 10.30 A.M., in Room 26, Bible House, New York.

As this will be the last Conference of the season, a large attendance is particularly desired.

THE MISSIONARY PERIODICAL EXCHANGE.

IN THE SPIRIT OF MISSIONS for February the Missionary Clergy of the Church were invited to send to No. 21 Bible House the names of such magazines and other periodicals, religious and secular, as it would be a pleasure to them to receive regularly, after having been read by subscribers.

In the next issue of THE SPIRIT OF MISSIONS an appeal was made to subscribers to respond to the wishes of the Clergy, by naming such magazines and papers as they would be willing to send regularly to addresses given them from the Mission Rooms.

As a result of these two notices, a beginning of the Missionary Periodical Exchange has been made. From twenty-nine of the Clergy requests have come for the *Church Review* and the *Eclectic*, *The North American* and *Contemporary Reviews*, *Littell's*, *Harper's*, *The Century*; for "any magazine," one Clergyman writes, for "any review," another.

On the other hand, more than twenty of these requests have been met.

THE SPIRIT OF MISSIONS is very often offered, and in this connection opportunity is taken to say that the Missionaries can all be supplied with this magazine free of charge, and that consequently they do not need it sent through the Exchange.

A MINING MISSION IN THE DOMESTIC FIELD.

My labors are among miners who have, as a rule, abundant means of keeping the wolf from the door and their families comfortably clad, I am told. Their greatest need is what they least feel, and what I am most concerned to supply. They must be educated and Christianized; their higher natures developed.

My territory runs over thirty miles along the Chesapeake and Ohio Railroad. I have five points to preach at, and so my energy is much dissipated. Yet this itinerating is the best thing that can be done to plant the Church in neglected places like this.

I met one of the foremost citizens yesterday, a physician, who said he had not heard a sermon for eight years. Of course, he

had not tried to hear, but it shows the indifference and godlessness to be overcome. Another good fellow had heard only one in fifteen years. The few Church people that have settled around me are so scattered and isolated that their working value is almost nothing. The English working-man is proverbially a hard subject to set going, being, I suppose, used to regarding the Church as a vehicle to ride in rather than one to be propelled by its members. He is a mere child in such work.

You will be horrified to learn that in this place, with about one thousand miners and their families, there is only one school, and that a Roman Catholic, a part of their church building, and taught by one woman!

This is sadly and absurdly true. Into it are gathered also such of the Protestant children as their parents are willing to send.

I am doing my utmost to improve this state of things by founding a parish school, for the use of Church children and some few sectarians. It will cost me about \$800 the first year, as I have to erect a small and suitable building and furnish it. My salary is \$400, part of which must go to pay for my building, but I do not mind that. I shall borrow a few hundreds, and so start with some debt.

I would like to have copies of the *Parish Visitor* for distribution, and shall need texts and parts of the Catechism to hang on my walls, Testaments and Prayer Books and all sorts of helps for little ones who have no home teaching, whose abodes rarely exceed two rooms and a kitchen, and are nearly comfortless.

My people are so scattered and unhelpful that I often feel single handed and bewildered. I am confident, however, that God will bless His work here, and that I need only work patiently and prayerfully on. In your well ordered churches you can hardly appreciate the difficulties and embarrassments of Mission work, where men have never *seen* the Church Services and know nothing of the value and beauty of them. My nearest clerical neighbor is twenty-seven miles off in one direction; seventy miles in another. No spot can possibly need the Church more than does this valley, and I must *make* these wild people see the good of it, by God's help.

I am sure you will sympathize with my wants, and will remember them in your prayers. If you want to know more at any time about me, I will gladly write.

WINTER IN NIOBRARA.

ST. MARY'S SCHOOL,
SANTEE AGENCY, NEBRASKA,
January 26th, 1883.

MY DEAR MISS EMERY:

. . . . Our winter is very severe, like winter before last and even colder, we think. The mercury has been down to 24° below zero. There has been a great deal of snow, and we fear a repetition of the floods of spring before last.

The health of the school, notwithstanding the severe weather, has been excellent. The snow is so dry that the girls frolic in it, and slide down hill on their sleds, never caring for the cold, and are all the better for it, since they do not wet their feet as there is never any thaw.

Among the girls' holiday pleasures came an invitation to Hope School. Miss Ives got large wagons and packed the children in. The packing was pretty close, and a few of the larger girls walked one way. They, with Miss Ives, Miss Francis and Miss Duval, started about noon, and returned before dark.

The children never tire telling of the good time they had, eating the bountiful lunch Mrs. Knapp had provided for them, sliding with the girls and boys, and walking up to see the little church, which many of them had never seen before. I must tell you how one of the girls described her visit in a letter to a friend. It was like this:

"We go to Hope School. We have nice time. We eat *everything*. We come home, we don't eat, we don't *want* it!"

They are like a good many white children I have seen, no pleasure is complete unless there is a good deal of eating with it; and Mrs. Knapp's lunch crowned their happiness that time. . . .

Yours affectionately,
SISTER MARY.

LITTLE WOUND'S CAMP,
PINE RIDGE AGENCY,
January 16th, 1883.

MY DEAR MISS EMERY:

. . . . There were seventy-eight at Sunday-school on Sunday, and one hundred and eight at the evening Service. The school-room was very full. I think the people on this creek would regret it very much, should the school or Church services be given up.

Senator Logan's article in the papers, about Indian schools, would prejudice people against them. I am sure we have a large school here, and there are only two bands upon the one creek. It must have been vacation when he visited the schools!

Last Friday was a fearful day—hail, snow, dust and high winds till Saturday morning. I was somewhat nervous, having been blown around once at Santee. In the evening it

grew very cold. I sat up late, keeping the fire, but was not warm almost touching the stove. Water froze not three feet from it. The nights are very cold now. All my bread, meat, water, etc., must be thawed out before breakfast.

This month I am fortunate in getting meat. I seldom have any except the first three days after the killing. Having no cellar, I can have no vegetables. When I do not have meat, I live on bread, tea and coffee, and canned or dried fruit.

A great many of our families with their children are out hunting. Some are not coming home till the grass is high enough to feed the horses.

Yesterday afternoon, when I was out, I found the women employed in many different ways. One was preparing pine gum to chew, another was making a rope of beef hide, one was making an elegant bead dress; at the same time a young man was sewing a new binding on his blanket, using the needle as cleverly as a woman.

Everybody seems well now, but there have been six deaths in the camp since the Sunday before Christmas, greater mortality than in more than a year before. . . .

With best wishes,

MARY J. LEIGH.

HOW OUR MISSIONARIES LIVE IN WUCHANG.

A LETTER FROM MRS. SOWERBY.

WUCHANG, December 14th, 1882.

MY DEAR MISS EMERY :

I am glad to tell you that the work is going on well—slowly, but I think well at the root. One could get any number of Chinese to profess Christianity if one would only employ them, but these are not the kind we want. I have numbers of women to see me; some are Mandarins' wives; the husband of one is the head of the Customs in Wuchang. They are all very nice and ladylike. They always bring a number of servants with them as an escort, besides a few Ya-men—men in their official dress. They are so fond of hearing the melodeon, and a few can read the hymns in character. When they come they do not stay for a short time, but for some hours. They also like going over the house, as everything is entirely different to their own places. Since my baby was born he has been quite an attraction, the Chinese are so taken with his fair skin and being in white clothes. They cannot understand his being dressed in white, as with them that is the symbol of death. The women even come to Service on Sundays, so that they can see and talk to him afterwards.

You ask my opinion as to the state of the Clergy house. Spending money for repairs, in my opinion, is wasting it. Of course a certain amount must be spent to make it at all habitable. We have such fearfully high winds here, that I am daily expecting

some part of the house to blow down. We have now the cold weather on us, and it takes up one's time trying to keep the doors and windows closed and to keep rain and snow out, which, even if you do your best, will creep in. If it is the intention of the Committee to endeavor to get money together for a new house, it cannot be done too quickly. Some of the present material could be used, but not the wood, as that is rotten. There would also have to be new grates, or American stoves would be better, as with grates the heat goes up the chimney instead of into the room. The grates that are now in are only fit for very small bed-rooms; if you keep as large a fire as the grate will hold the temperature is about the same as out of doors. I have had cotton wool put into the cracks of the doors and windows, keeping one only in a room so that on a fine day it can be opened for ventilation, and even that could be dispensed with, for the wind seems to creep in from unaccountable places. Dr. Deas has told me that, in his letter, he thought he had made it clear that the house wanted pulling down. We are all of one mind here that if anything is to be done, let it be a new Clergy house. Our part of the house is bad enough, and shakes more and more every day, and the cracks in the walls get larger and wider, but the servants' part is not fit for them to live in. The wind and rain come in on all sides. I often wonder that we get servants to stop,

or that we have such a degree of good-health as we have.

The new house would have to be larger, as there is not sufficient room in this for married families. I would suggest a room being built and furnished in Chinese style, expressly for the reception of Chinese ladies, as at present I have no place to receive them but in our own sitting-room. That I do not mind, but sometimes it is extremely awkward; as, for instance, yesterday, just when our dinner was ready, a number of women and children came. I could not refuse to see them, and so we all had to wait till they chose to leave. That was inconvenient, as in the afternoon Dr. Deas is either at the hospital or studying with his teacher, so that the visit put us all behind with our usual duties. Then some of the school boys come up at three o'clock to study English with Mr. Sowerby for an hour or two.

The boys, on the whole, are very good, and I believe some of them are really fond of us. I have the management of their clothes, and I think I have at last got them into order. All the boys—twenty-eight in number—have now new clothes, padded well with cotton wool. It has taken nearly three months to get them cut out and made. My having worn Chinese costume in the interior for two years is of great use to me, as it has taught me how to cut out their garments and to deal with the native tailors, who cheat and steal the cloth.

While Mr. Sowerby and Mr. Graves were at Shanghai for Ordination we had a little excitement here, which might have led to serious consequences. There were four men—soldiers, one an officer—to have been beheaded for no crime whatever. Their friends got news of it, and there was a general rising amongst the soldiers. Inside and outside soldiers of the city were in league with each other. They passed by this house on Sunday night, between one and two o'clock, on their way to the Ya-men's. There they found the men bound, ready to be executed. Fearing a rising amongst the people, they were to have been executed secretly, within the Ya-men, at night time, instead of at the execution ground, outside the city wall. It was a good thing that the Viceroy gave up the men, or the whole city would have been

in an uproar, as the plan was to murder some of the officers, let loose all prisoners in confinement, and burn the city, if they did not get what they asked. The soldiers are now glorying in their victory. Several of the Ya-mens were pulled down. The next day the people left the city by hundreds, taking all they could with them, and going across to Hankow for safety. On the Wednesday night following, about eight o'clock, the natives came in to tell us that firing had been heard the other side of the city, and that there was a rising of the soldiers.

Dr. Deas went out to see and hear what it was about, and soon came back to say that he could learn no further news, but that he had heard a good deal of firing. He sat up nearly all night, and I lay down in my clothes, so as to be ready on an emergency. We had the house shut up as well as we could, and all unnecessary lights put out, so as not to attract notice.

I had only that day got a new nurse for my baby, and of course her first thought was for her own children, so I sent the cook off with her to take her home to bring them here. The *Horien*, who was the original cause of the disturbance, has been degraded and banished to the wilds of Tartary, and another put in his place.

On the night of the disturbance, knowing that if things came to the worst, his life would be the first to be sacrificed, he sat in the hall of his Ya-men, dressed in full court costume, ready to take the knife into his own hand. He had given orders to all the women of his household to swallow gold-leaf.

Things for the present seem all right, but how the matter will finally be settled we cannot tell. If things had turned out badly we could not have done anything or gone over to Hankow, as the city gates are closed and locked at six o'clock in the afternoon. The natives wanted me very much to go to Hankow the next day, but of course, as matters were no worse, it would have been stupid to have done so; but most of the Chinese ladies left the city. . . .

Believe me,

Yours truly,

FANNY SOWERBY.

AMERICAN CHURCH BUILDING FUND COMMISSION.

OBJECT.

The Commission was established October 25th, 1880, by the Board of Missions, comprising in its membership both Houses of the General Convention. It consists of all the Bishops, of one Clergyman and one Layman from each Diocese and Missionary Jurisdiction, and of twenty members at large appointed by the Presiding Bishop. Its object is to create a Fund of One Million Dollars, the income of which shall be given, and portions of the principal of which may be loaned, to aid the building of new churches. The Commission wish to complete the Fund by October, 1883, that the General Convention may then present it as an offering to God, a memorial of His care in the past, for the extension of His Kingdom in the future; and that it may commemorate the Centennial of the American Church as a Branch of the Church Catholic. These facts appeal to all to whom these presents come.

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OFFICE: 22 BIBLE HOUSE, NEW YORK.

PARAGRAPHS.

The Rt. Rev. Dr. Horatio Potter, Bishop of the Diocese of New York, and President of the Commission, in his address to the Ninety-eighth Annual Convention of the Diocese of New York, said: "But I must call your attention to another act of the General Convention (sitting as the Board of Missions) creating 'The American Church Building Fund Commission,' designed to assist the Bishops and the Domestic Committee in the work of extending the Church in our Dioceses and Missionary Jurisdictions. It aims at the creation of a fund of a million of dollars, all the income from which shall be given, and portions of the principal of which may be loaned in proper cases to assist in the erection of churches in places where a church building is much needed, but where the work cannot be done by the community without exterior assistance. It was hoped that such a provision would supersede the wretched system of personal applications by agents going from house to house, from diocese to diocese, often with poor results and sometimes with discreditable imputations. And if, as in the case of the English Church Building Society, a few years ago, grants were to be made only after receiving distinct and well authenticated statements as to the proposed character and cost of the building and the circumstances of the congregation and community, then much might be done toward preventing ill-judged plans and extravagant undertakings. The meas-

ure was adopted with the belief that a single offering in all our churches, in each year before the next General Convention, with the addition of individual gifts from persons able and willing to give liberally, would enable the Commission to go before the General Convention in 1883, the centennial anniversary of Bishop Seabury's election, with a Fund of ONE MILLION DOLLARS. The policy proposed is the formation in every Diocese of at least one auxiliary Association or Committee to secure annual offerings in the churches, and personal subscriptions in the parishes through the rectors."

The Rt. Rev. Dr. B. H. Paddock, Bishop of the Diocese of Massachusetts, in his Convention address for May, 1881, said: "I call your attention to the act of the General Convention (as the Board of Missions) by which it created the 'American Church Building Fund Commission,' so-called, 'as an instrumentality to assist the Bishops and the Domestic Committee in the work of extending the Church in our Dioceses and Missionary Jurisdictions.' The Commission seeks great things for God, and therefore asks great things from His children of this Church. It aims to raise a fund of ONE MILLION DOLLARS. It believes that a single offering a year in all our churches, supplemented by large individual offerings from those always glad and always able to give for causes both holy and wise, will by and

by make up a Fund from which every Bishop in the land may receive help in the encouragement of new and hopeful Missions which must erect a church for their necessities. It believes that thus this most laborious, costly, self-sacrificing business, which generally falls on our Clergy, of raising by petty subscriptions outside of their parishes, or even Dioceses, enough to complete their absolutely necessary churches, may be largely done away with. Our present method is just the worst possible. The policy proposed is the formation of at least *one auxiliary Association or Committee* in every Diocese to secure annual offerings in the churches and personal subscriptions in the parishes, through the various rectors. For many years I have had some familiarity with this subject; and after careful research, I was prepared, as a member of the House of Deputies, to advocate and second any practicable scheme."

The Rt. Rev. Dr. A. N. Littlejohn, Bishop of the Diocese of Long Island, in a Pastoral Letter concerning the Commission, says: "I beg to call your attention to the plan for the organization and work of 'The American Church Building Fund Commission' adopted by the last General Convention, and cordially approved by our own Convention. I ask your cordial co-operation in the work of this Commission on grounds that cannot fail, I think, to command your assent.

"1. It is a methodical and effective way to promote permanent Church extension.

"2. Should the proposed plan be accomplished before October, 1883, it will be in itself a most appropriate commemoration of the Centennial of the American Church.

"3. It will be an impressive evidence of our gratitude to God for His providential care in the past, and of our increased devotion to the great work of extending His Kingdom in the future.

"I earnestly recommend that an offering for the purpose of the Commission be made by every congregation in the Diocese once a year for three years; and I trust that Churchmen individually will be moved to make special and generous gifts for this object. I would suggest that the last Sunday in October be taken as the time for the offerings."

The Rt. Rev. Dr. Cortlandt Whitehead, Bishop of the Diocese of Pittsburgh, has

issued a Pastoral Letter to the Clergy and Laity of his Diocese appointing Easter Day for a special offering in every congregation throughout the Diocese for the Commission. The letter is a full and admirable setting forth of the claims of the Commission, and concludes with this forcible sentence: "There has never been a more practical plan presented to the Church, and all who desire to be of real assistance in doing good should inform themselves concerning this project and its methods, and then join heart and hand and voice in advocacy of its claims."

The Rev. Wm. J. Boone, Professor of Theology in St. John's College, Shanghai, China, writing to the Commission, says: "I consider the American Church Building Fund Commission one of the wisest efforts put forth for the extension of the Church. May God carry forward your designs, and make liberal the hearts of His people, for a great and wide door is opened West and South, as well as in many old Dioceses. The Bishop authorizes me to contribute \$25.00 on *his* behalf, and we have \$5.00 to send you from St. John's College Chapel. I make my own contribution of \$5.00 *per annum*, for three years. I wish that we could do more, and pray that others may more than fill the coffers of the LORD."

The Rev. O. E. Shannon, Missionary at Hoffman Station, West Africa, has sent \$10.74 to the American Church Building Fund Commission. Mr. Shannon is a native of Greboe, and his congregation consists of native Greboes, seventy-one of whom are communicants. He writes to Dr. Malcom: "This sum is contributed by St. James' Church. Brother, the sum is small. But our hand is still short. We hope it may be considered the widow's mite, and help with others in the effort to raise the Fund." Hoffman Station is where the Rev. C. C. Hoffman lived and worked for twelve years.

The Bishop of Japan, the Rt. Rev. Dr. Williams, has sent to the Commission a draft for \$81.45 (\$90 in Japan) as a contribution from Japanese and foreigners. He writes: "The Japanese of Tokio were quite interested, and collected money privately over and above what was taken at the collection in the church."

William G. Low, Esq., Secretary of the Commission, has an article in *The American Church Review* of January last giving a careful statement of the history and aims of the Commission. Copies of the *Review* containing this article may be had gratuitously upon application, in person or by mail, to Dr. Malcom, at the office of the Commission, 22 Bible House.

About seventy applications for help have been made to the Commission, asking mostly for loans. Many of these appeals are of peculiar urgency and interest. A Church for colored people in Virginia has received a lot and \$300 in money, and wishes a small loan to enable it to build. A Church in Texas has been worshipping in an old wooden house for twenty-eight years; has received \$4,500 toward building a brick church, and wishes a loan of \$1,500 to finish. A Mission in Wisconsin asks a loan of \$200, and will repay in four years. A small band of Church-women in North Carolina have worked devotedly for years for a church edifice, and ask a loan of \$150 to complete it. The first Episcopal Parish established in a growing community asks a loan of \$100. We could fill pages with the statement of such cases. Prompt help, in fifty such cases, would "make the wilderness to blossom as the rose."

The resolution offered by ex-Gov. John A. King, of the Diocese of Long Island, at the Laymen's Meeting referred to in a late number of *THE SPIRIT OF MISSIONS*, and adopted by the unanimous vote of the meeting, was as follows:

"Resolved, That it is the judgment of

this Meeting that every Rector in the Church at large should present the work of the Commission to his congregation, and take an offering for the Fund at least once in each year."

To take such an offering once each year for three years was requested by the General Convention. If the Clergy will heartily lead in this matter, they will be supported by the Laity.

The resolution offered by Mr. Cornelius Vanderbilt at the Laymen's Meeting, and adopted by vote, was as follows:-

"Resolved, That this Meeting would suggest that an appeal be made to Churchmen throughout the United States to raise funds on the following plan-

10	subscribers,	\$5,000	each,
25	"	1,000	"
25	"	500	"
100	"	100	"
100	"	50	"
100	"	25	"
500	"	10	"

and that all details for carrying out the same be referred to the Church Building Fund Commission."

The Commission has received a draft for twenty pounds sterling from Brussels, Belgium, the gift of Miss J. C. Stewart.

The Rev. K. C. Wong, a native Chinese Clergyman, of Shanghai, has sent the Commission from his Chinese congregation the sum of \$27.00.

A number of Indian women at Pine Ridge Agency, Niobrara Mission, have recently sent \$40.00 to the Commission.

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 Bible House, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from December 1st to March 1st, 1882.

ALBANY.				
Albany—St. Peter's Church.....	63 13		Mauch Chunk—St. Mark's.....	70 35
Hobart—St. Peter's Church.....	6 02			
Plattsburgh—Trinity Church.....	2 00			
			CONNECTICUT.	220 91
			Danbury—D. P. Gregory.....	10 00
CENTRAL NEW YORK.			DELAWARE.	
Hastings—Anonymous.....	5 00		New Castle—Immanuel Church.....	37 25
CENTRAL PENNSYLVANIA.			EASTON.	
Lebanon—St. Luke's Church.....	150 56		Miles River—St. John's Church.....	3 06

ACKNOWLEDGMENTS.

FOND DU LAC.		PENNSYLVANIA.	
Oshkosh—James Jenkins.....	50 00	Doylestown—St. Paul's Church, "B.".....	5 00
Warsaw—Rev. Thos. Greene	5 00	Philadelphia—Christ Church Chapel, "A Member".....	100 00
	55 00	Memorial Church of the Holy Comforter.....	25 00
INDIANA.		St. Barnabas Church, young men's Bible class, \$2; "M. B. L." \$5.....	7 00
Goshen—I. L. L	5 00	(Germantown)—St. Luke's Church.....	71 32
KANSAS.		St. Mark's Church.....	10 00
Wakefield—St. John's Church.....	5 00	"L. A. K.".....	5 00
LONG ISLAND.		Miss M. B. Landell.....	3 00
Brooklyn—Grace Church, of which through Woman's Missionary Association of Long Island, \$18.....	27 00		226 32
St. Ann's Church, of which Hon. Seth Low, \$50.....	65 00	Piqua—St. James' Church.....	12 68
St. Luke's Church.....	106 16	Cincinnati (Mt. Auburn)—Church of our Saviour.....	25 00
Wm. G. Low.....	100 00	St. Paul's Church.....	46 38
Flushing—St. George's Church.....	80 43	Columbus—Church of the Good Shepherd S.S.,	21 43
Great Neck—Hon. John A. King.....	500 00	Delaware—St. Peter's Church.....	10 30
MARYLAND.	878 59		115 79
Baltimore—Memorial Church	60 65	Houston—P. K. Ewing.....	1 00
Towson—Trinity Church.....	20 00		
	80 65	VIRGINIA.	
MASSACHUSETTS.		Amherst Co.—Lexington Parish, St. Luke's Church.....	2 50
Dedham—St. Paul's Church.....	10 00		
Mrs. P. Hunt	5 00	WESTERN MICHIGAN.	
Worcester—All Saint's Church.....	50 00	Manistee—St. Paul's Church.....	45
MICHIGAN.	65 00		
Flint—St. Paul's Church.....	17 00	WESTERN NEW YORK.	
MINNESOTA.		Buffalo—C. Kip.....	3 00
Red Wing—Christ Church.....	10 06	Geneseo—St. Michael's Church.....	4 00
NEW JERSEY.	56 28	Geneva—St. Peter's Church.....	5 00
Burlington—St. Mary's Church.....	10 00	Rochester—St. Luke's Church.....	73 53
Elizabeth—St. John's Church.....	3 00	St. Paul's Church.....	18 30
Trenton—Trinity Church		Westfield—St. Peter's Church.....	5 00
NEW YORK.	69 28		
New York—Church of the Heavenly Rest.....	88 00	WEST VIRGINIA.	
Church of the Holy Spirit.....	20 00	Point Pleasant—Christ Church.....	30 00
St. Barnabas' Chapel.....	100 00		
(Fordham)*—St. James' Church, Mrs. Marianna Ogden, reserving to herself the right to nominate the Church to which the amount shall be loaned.....	500 00	WISCONSIN.	
St. Luke's Church.....	77 16	Milwaukee—All Saints' Cathedral.....	25 06
St. Thomas' Church.....	206 00		
Port Chester—St. Peter's Church.....	20 00	DAKOTA MISSION.	
	1,011 16	Yankton Reservation, (Chateau Creek) — Chapel of the Holy Name.....	4 00
NORTH CAROLINA.	6 00		
Bertie Co.—Grace Church.....		UTAH MISSION.	
		Salt Lake City—Bishop Tuttle.....	5 00
NORTHERN NEW JERSEY.			
Morristown—Church of the Redeemer.....	65 73	NIOBRARA.	
OHIO.		Pine Ridge Agency—Church of the Holy Cross, of which "Church workers" (Indian Women) \$40.....	53 05
Berea—St. Thomas' Church.....	2 00		
Canton—St. Paul's Church.....	3 55		
Cleveland—Church of the Ascension.....	4 00	CHINA.	
Christ Church.....	7 59	Shanghai—Church of Our Saviour (Chinese congregation) through Rev. K. C. Wong....	18 30
Grace Church.....	300 00		27 00
St. Mark's Church	28 10	MISCELLANEOUS.	
St. Paul's Church.....	647 50	"E. C.".....	50 00
Trinity Church.....	343 16	"Sarah".....	10 00
Collamer—St. Paul's Church.....	4 53	"H. M. S." Mite Chest.....	4 80
Coshocton—W. S. Crowell.....	5 00	Mrs. Dr. Tate.....	2 00
Cuyahoga Falls—St. John's Church.....	13 55		
Kenton—St. Paul's Church.....	6 00	Received from December 1st, 1882, to March 1st, 1883	66 80
Mansfield—Grace Church.....	1 25	Amount previously acknowledged	4,801 75
Marsillon—St. Timothy's Church.....	12 00	Total amount received for the Permanent Fund	29,892 89
Mt. Vernon—St. Paul's Church.....	25 00	For work at designated points.....	34,329 44
Columbus Delano.....	25 00		365 20
Rockport—Church of the Ascension.....	10 00		\$34,694 64
Sandusky—Grace Church.....	43 58		
	1,481 81		

* In the January SPIRIT OF MISSIONS, \$43 credited to St. John's Church, Fordham, should have been credited to this Church.

THE SPIRIT OF MISSIONS.

WE make this month a third selection of extracts commendatory of this magazine, taken from among the letters of about five hundred of the Clergy, and from two of the Church papers, all of whom unite in the expression of good wishes for its success, for which we gladly avail ourselves of this opportunity for making grateful acknowledgments. One rector, in writing about the circulation of THE SPIRIT OF MISSIONS says: "Anything which will take the parishes out of the 'mouse in a box' idea, will be a precious boon."

[From New Hampshire.]

I have taken THE SPIRIT OF MISSIONS, I think, more than thirty years. I first read it because I thought it my duty to keep thoroughly acquainted with what the Church was doing in the way of Missionary operations. This motive still exists; but it is quite overshadowed by the interest I take in this periodical, as a most instructive and agreeable book to read. I have gained much information from it regarding the barbarous, half-civilized nations with which the Church is brought into contact, as from any books of travels.

[From Rhode Island.]

I wish that it could get into every home in my parish, and get even half the reading that the daily papers get, for I am sure of the good result that would follow. We then would not be obliged to ask for these small offerings for our Mission work, for our people would willingly give. It is almost impossible for many of us to create an interest in the Mission work of our Church unless her Christian people take the interest to see what the demand for help is.

[From Massachusetts.]

If our people knew more who and what our Missionaries are—and they are many of them the noblest men and women in the Church—they would back them up more heartily with their interest and help. I welcome any attempt to increase the circulation of THE SPIRIT OF MISSIONS.

[From Connecticut.]

THE SPIRIT OF MISSIONS is unquestionably a great aid to a Clergyman. It talks for him and works with him and helps to build up the Church.

[From New Jersey.]

It is the duty of every Christian to aid in extending the Kingdom of our dear Lord; and that is Missionary work. If not called on themselves directly to preach the Gospel, they can and ought to do so through those who are duly called and sent for that purpose; that is, they ought to help support the Missionaries of the Church. That they may do so with understanding and interest they need information. Nowhere can this be better obtained than from the authorized publication of the Board of Missions of the Church known as THE SPIRIT OF MISSIONS. It gives a full account of the work we are doing at home and abroad, and will be found very useful. It is entirely free from controversial or party spirit, and I have great pleasure in urging the members of my congregation to subscribe for it.

[From Pennsylvania.]

I imbibed my love for Missions from reading THE SPIRIT OF MISSIONS when I was a boy. I wish the boys of the Church would read it more than they do. If they did it would make a difference in Missionary interest a dozen years from now.

We need not only to give money for the support of the Missionary work in this and in other lands, but we need to pray for the blessing of God to descend upon and make that work efficient and fruitful. And we shall offer to God "the effectual fervent prayer" which "availeth much," only when we know what are the special necessities and efforts and encouragements in the different Missionary fields. Much of the knowledge which will help to make us interested and praying givers and helpers in this work of our dear Lord will be gathered from taking and reading THE SPIRIT OF MISSIONS.

The work of Missions is the God given work of the Church. It is that for which the Lord Jesus came down from heaven and shed His precious blood. His message to the Church was, "Go, teach all nations." This, as has been well said, constitutes the Church's great Missionary charter for all time, and imposes an obligation with which all her children should gladly and gratefully comply. In leaving the flock to which I have ministered for the last eight years, I feel that there is no interest, next to the work of grace in their own souls, that I would more earnestly commend to their constant and loving consideration than this of extending Christ's Kingdom in the world. And I know of no way by which an intelligent understanding of what our Church is doing to promote this great work can be obtained but by a diligent and faithful perusal of the information afforded by THE SPIRIT OF MISSIONS.

[From Ohio.]

I wish I could persuade my people not only to take but read THE SPIRIT OF MISSIONS. Missionary work would cease to be the visionary enterprise I know that many of them think it, while they contribute to it. Dreams would wear the aspect of possibilities, and possibilities become realities.

I am very heartily in sympathy with your desire to extend the circulation of THE SPIRIT OF MISSIONS. I believe in its idea. I approve of its management. I wish all my people were subscribers.

[From Illinois.]

If any one who is at all interested in the Church of Christ should read THE SPIRIT OF MISSIONS for six months, I do not understand how he could do without it.

THE SPIRIT OF MISSIONS is a necessity to every Churchman or Churchwoman who wishes to keep informed of the real growth and spread of the Gospel, and the needs to that end, and should come next to the Bible and Prayer-Book.

[From Michigan.]

Most heartily do I wish your efforts to extend the circulation of THE SPIRIT OF MISSIONS may be successful, and especially that members of my own parish to whom you send sample copies may be found disposed to subscribe for it. If I knew them to be readers of THE SPIRIT OF MISSIONS, the fact would be a reasonable assurance on their part of intelligent personal interest in the Church's Missionary operations, and of a burning desire to make known God's "saving health among all nations."

[From the District of Columbia.]

I wish THE SPIRIT OF MISSIONS was taken, and regularly read through, in every family of my parish, for I have invariably found that those who do the most for Missions are those who do most for their own parish; and that those who continually quote the maxim, "Charity begins at home," are those whose charity never begins there or elsewhere.

[From Kentucky.]

I have taken it during the twenty years of my ministry, and have found it a constant help in every Missionary endeavor. It is full of information relating to Missionary work at home and abroad. It contains that record of Church work which every Churchman ought to know. It is ably conducted, and is the cheapest periodical of the kind of which I have any knowledge.

I look forward to its arrival with pleasure, and seldom lay it down until carefully read.

Could this admirable exponent of the Church's Missionary work be more widely circulated in the South and West, we would all do our part better in supporting this vital and fundamental part of Church growth.

I deem it the duty of one communicant in every family of the Church, both Clerical and lay, to subscribe for THE SPIRIT OF MISSIONS, the organ of the Missionary work of the Church, if he can afford it; and who is there that cannot? If subscribed for and read as it should be, all will be well repaid.

[From Virginia.]

It is impossible for people to feel a deep interest in work which they do not understand. So there can be no deep and abiding interest in the great branch of Christian duty connected with Missions until information is more generally diffused. Every child is taught at school the States of the Union; but how many Churchmen are ignorant of the names and special work of the Missionary Jurisdictions which go to make up the Kingdom of CHRIST our Lord. I have for many years read THE SPIRIT OF MISSIONS, and think it indispensable to any intelligent apprehension of the work of CHRIST in the western Territories and in foreign lands.

I cannot recommend too highly THE SPIRIT OF MISSIONS. Emotions of gratitude at what the Church is doing, shame at how little that is, and a longing to aid with contributions have been awakened in myself by almost every perusal of the magazine. And I believe that this would be the effect of its being read by my people. I give it as my conviction that they would be benefited spiritually and the church financially were they constant readers of THE SPIRIT OF MISSIONS. May THE SPIRIT OF MISSIONS, in a two-fold sense, fill every parish in the land.

[From West Virginia.]

It will be a deep and abiding gratification to me if I may so co-operate with you now as to leave behind me an abundant leaven of such influences as THE SPIRIT OF MISSIONS is calculated to exert.

[From Georgia.]

I have been familiar with THE SPIRIT OF MISSIONS from my childhood, and have found in it more valuable information which reaches the heart with living questions than in any other paper. It should meet a cordial welcome in every Church home. Its contents always instruct the mind and warm the heart. Being catholic in character, it should go, like the Church, into every family, to tell them what the dear LORD is doing for the children of men.

[From South Carolina.]

I am quite sure that my ministry would be more fruitful of good works, and my parish a better representative of the Church of CHRIST, if my people would take THE SPIRIT OF MISSIONS and read it. Free from the acerbity of controversy, and full, as it is, of the record of works done in faith and Christian Charity, I have ever found it a support to my own faith, and a spur to my zeal for the spread of the Kingdom of CHRIST.

[From *The Churchman*, March 3d, 1883.]

THE SPIRIT OF MISSIONS has few equals and no superiors as a Missionary magazine.

[From *The Standard of the Cross*, January 4th, 1883.]

THE SPIRIT OF MISSIONS begins the New Year with a number full of interesting reading in all departments. It seems difficult for the editors to recede from the dimensions of the double number of November-December; they therefore give sixty-eight pages in their January number. The paper used is of high quality, and the type and press work are of the best. It is a characteristic of the age that no enterprise is thought fully to have justified itself until it pays its own way. The publications of the Missionary Board are now able to make this high boast of success, that they pay each some \$3,000 beyond their own cost toward the central expenses of the Board.